INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Henri M. A. Chapu — *Courtesy, The Art Institute, Chicago*

JOAN OF ARC

MAY, 1929

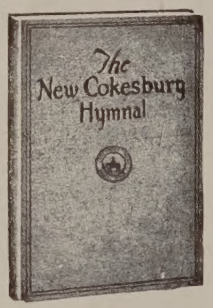
FOR REFERENCE

NOT TO BE TAKEN FROM THIS ROOM

Pacific School of Religion Berkeley, Calif.

Sing!

—from the best of all the *reasonably-priced* Song Books—fully orchestrated



THE NEW COKESBURY HYMNAL

Prices:

Silk Vellum Cloth Binding
$45.00 per 100*

—

Durable Manila Binding
$30.00 per 100*

—

Clear type printing from *new* plates throughout on fine quality paper

—

*Carriage Extra

291 carefully selected hymns and songs that young people and adults love to sing,

46 Purposeful Responsive Readings,

10 New worship programs, by L. F. Sensabaugh, Mary E. Skinner, Lucy Foreman, et al.,

13 Instrument-Orchestrations:
(In Eleven Volumes)

(1) First Violin
(2) Second Violin
(3) Cello *and* Bass
(4) Flute
(5) First Clarinet
(6) Second Clarinet
(7) Cornets
(8) Trombone Bass
(9) Trombone Treble
(10) Alto *and* E Flat Horns
(11) C Melody Saxophone

Prices: Set of eleven volumes $13.75;
any six volumes, $7.50;
single volumes, $1.50.
Postage, 10 cents a copy.

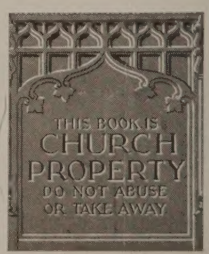
Cokesbury prices *are* reasonable: Cloth, $45.00 per hundred; paper, $30.00 per hundred. Transportation extra. Single copies: Cloth, 50 cents; paper, 35 cents. Send for a "Returnable Sample Copy." Please indicate round or shaped notes. When ordering, be sure to specify The *New* Cokesbury Hymnal.

PROTECT YOUR NEW BOOKS →

These Cokesbury book plates will prevent many thoughtless abuses. They will effectively label your new books and prevent pilferage.

Your New Hymnals Deserve Them

Price per package of 50—25c postpaid



COKESBURY PRESS

Nashville, Tenn.

Please order all Cokesbury Publications Through Your Own Religious Supply House

Entered as second class matter November 6, 1928, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917.

An Announcement of Interest to All Who Read the Bible

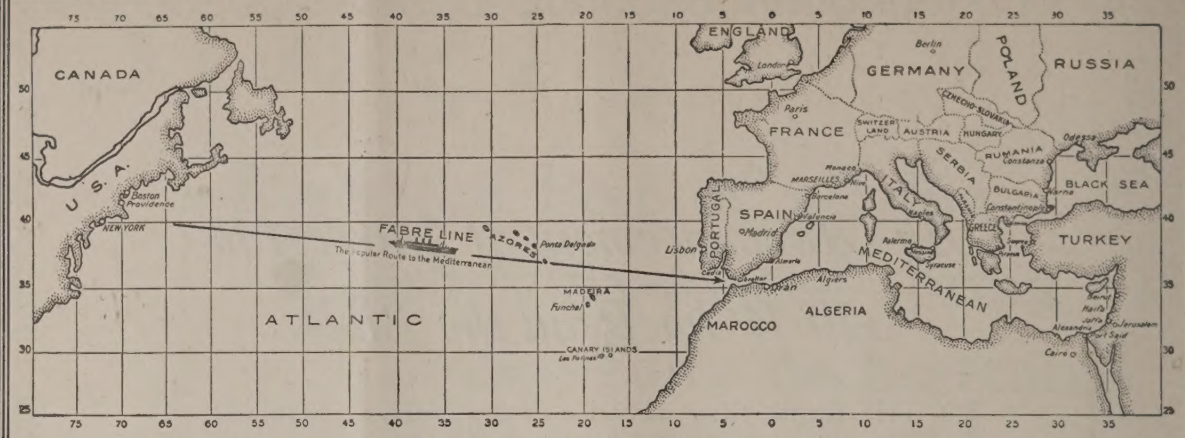
IN THE future, the publication of the American Standard Bible will be controlled by the International Council of Religious Education. The copyright protecting this great version has recently been transferred to the Council by us. The purpose of the transfer is to guard the text of the American Standard Version, to insure its transmission to posterity in ungarbled form—and also to provide for authoritative and interdenominational control of any future revisions that may be made.

We have had the honor to publish the American Standard Bible since its first appearance. The American Revision Committee, who made this the best version up to the present time, placed the control of its publication entirely in our hands. This was done in order to keep the text from being issued promiscuously and in garbled form. We agreed to publish the Bible exactly as they gave it to us, thus assuring the Committee that its careful and accurate revision would be kept intact.

The danger of the promiscuous publication of the Bible, and particularly of its promotion by unscrupulous persons, has been demonstrated many times in the history of the Book of Books. For instance, in 1680, there was published in England what became known as "The Wicked Bible," which omitted the word "not" from the seventh commandment. This immediately became infamous and its publication was stopped by royal decree. Among other famous garbled editions were "The Breeches Bible," in 1560, and "The Treacle Bible" in 1572.

Under the new arrangement it is assured that the American Standard Bible will be published only by responsible people. A Committee appointed by the International Council of Religious Education will supervise the work of any publisher who desires to print the text. In relinquishing our responsibility for the American Standard Bible, we are glad that such an organization as the Council, representing 41 Protestant denominations, has agreed to see that it is preserved.

—Thomas Nelson & Sons



July 2nd to Sept. 9th. S. S. Providence

STUDY IN THE HOLY LAND

Do your summer work with the Travel Institute of Bible Research in cooperation with the International Council of Religious Education under the direction of Rev. G. Heemstra, B.A., S.T.B., M.A., one of the Institute's Resident Professors in Palestine.

THE dream of every Christian man and woman, and the lifelong ambition of every minister, can now be made a reality by practically every one of us. The scenes we have read about so often in our Bible need not seem so far away. It is not necessary that we feel like "foreigners" to the land where our Saviour lived. A tour to the Holy Land, as well as Southern Europe and Northern Africa, has now been brought within the reach of almost every one through the Travel Institute of Bible Research. Hundreds of thousands of Americans should take advantage of it.

You may select your own date to suit your own plans, and so you may see the Holy Land and the other countries bordering on the Mediterranean, during the season of the year that means most to you.

Every travel problem is solved for you before you sail. In every land you visit all arrangements are made for hotels, guides, trains and motor cars, so every hour you are away can be spent in enjoyment and relaxation. Worry will be a stranger.

In the Holy Land you will find not only inspiration and supreme happiness, but also an opportunity for thorough study that will be a joy forever. You will spend from twenty-three to twenty-eight days traveling through Egypt, Palestine and Syria. Each tour family will be a group of approximately twenty-four persons, so every one of us will have the advantage of personal contact with the instructor. Our travel and study in the Holy Land will be directed by a Faculty of Biblical scholars and archeologists, who will accompany us at all times. Our Secretary-Director, the Rev. Samuel H. Cuff, who has spent over twenty-one years in Jerusalem, will give us every advantage of his unusual knowledge.

The cost of the trip is no longer a factor. Through the generosity of a group of well-known laymen, headed by Hugh R. Monro, William Albert Harbison, Bernhard K. Schaefer and others, a splendid new Christian Educational Institution, the Travel Institute of Bible Research, has reduced the price so it is within the reach of almost everyone. The Travel Institute of Bible Research is a strictly non-commercial organization that is not conducted for profit. The price for any of the tours is reduced to the extremely low sum of $650. There are no extras. The cost of visas for your passports is included.

Attractive Sightseeing schedule at

Azores	Palermo
Lisbon	Athens
Naples	Constantinople

Other trips from

May 20th to Aug. 10th — June 18th to Sept. 10th

July 15th to October 11th

Also from N. Y. Oct. 21 and Sept. 18th

STUDY TOURS TO BIBLE LANDS — T I B R

$650.00/100

THIS PRICE INCLUDES ALL EXPENSES — EVEN VISA COSTS

SEND THE COUPON NOW

The International Journal of Religious Education
Room 1516, 5 So. Wabash Ave.
Chicago, Illinois

GENTLEMEN:

Please send me information on the Special July 2nd trip.

Name .....

Address .....

.....

.....

INTERNATIONAL JOURNAL OF

RELIGIOUS EDUCATION

Official Publication of

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

HUGH S. MAGILL, *General Secretary*

PAUL H. VIETH, *Chairman, Board of Editors*
MISS GLORIA DIENER, *Editorial Assistant*
MRS. AGNES B. LANE, *Advertising Manager*
MISS MARION L. NORRIS, *Circulation Manager*

May, 1929 **Vol. V. No. 8**

How Shall I Use This Issue?

Will It Give Me Any New Ideas?

About what the churches are really doing in peace education? (See editorial, page 9.)

About a new way of making prayer effective? (As in Dr. Wieman's article, page 10.)

About this modern "bug," as some folk call it, of tests and measurements? Can you put a yardstick on a soul? (See Dr. Chave's article, page 20.)

About the Mohammedans swiping one of our Sunday school pictures? (As Dr. Zwemer tells about it, page 26.)

Will It Help Me in My Work with Youth?

Youth is its special emphasis so it should.

Will I dream over the cover picture until I too get a dream in my soul?

Will I argue with the editors, or agree with them, as to whether modern youth is flaming good or flaming bad? (The editorials are on page 7.)

Will I allow Mr. Schloerb to jar my soul as to the vocational needs of my pupils? Have I ever cared?

Will this article of Mr. Frehse's on a church camp mean anything to me? May it perhaps help me to a vision? Would I need to begin on as elaborate a scale as he did? Could I take my class on a hike, or an overnight camp *this very spring* and so get a start?

PAGE

EDITORIAL 7
HELPING YOUTH IN PERSONAL DEVOTIONS, *Henry N. Wieman* 10
CENTERING THE LESSON IN LIFE, *Blanche Carrier* . . 11
VOCATIONAL GUIDANCE—A RESPONSIBILITY, *Lester J. Schloerb* 13
YOUR PROGRAM NEEDS IMPROVING?—LET YOUR CONGREGATION DO IT! *Forrest L. Knapp* . . . 14
A CHURCH CAMP, *Robert M. Frehse* 16
GIVING LEADERSHIP EXPERIENCE TO YOUTH, *Paul M. Limbert* 18
SILHOUETTES OF YOUTH LEADERSHIP 19
THE PRESENT STATUS OF TESTS AND MEASUREMENTS IN RELIGIOUS EDUCATION, *Ernest J. Chave* . . 20
A JUNIOR HIGH WICOTA PROGRAM, *Gladys O. Small* . 21
FINANCING THE VACATION CHURCH SCHOOL, *Walter M. Howlett* 22
A SERVICE OF WORSHIP FOR CHILDREN'S DAY, *Cecile Houghton Stury* 24
A LABEL THAT IS A LIBEL, *Samuel M. Zwemer* . . 26
THE LITTLEST BROTHER, *Mary Alice Jones* . . . 26
THE MEANING OF MOTHERHOOD, *Harold F. Humbert* 27
SERVICE INQUIRIES 29
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS
Beginners' Department 30
Primary Department 31
Junior Department 32
Departments of the Young People's Division . 33
Adult Department 37
School with Combined Departments . . . 38
WHAT'S HAPPENING IN RELIGIOUS EDUCATION . . 41
NEW BOOKS 45

Are there hints in Mr. Limbert's article as to how my members can actually begin leadership *now?* Do I use my members *to exhibit my own leadership ability*, or to develop theirs? And echo answers, *which?*

What about a brand new idea for our department or society? (See Miss Small's article, page 21.)

Could I Share Some Helpful Ideas with Others in My Church?

Could I put Dr. Knapp's article before my pastor, or church board, or committee of education?

Could the vacation school workers in my church or community get help from Mr. Howlett?

Could our teachers and officers take up those worship programs, or "A Service of Worship for Children's Day," or "The Meaning of Motherhood?"

Could we discover a new book?

Could I Spread the Good News About the New Subscription Rates?

Could I get a club of five or more in my church (think of it!) at only $1.00 each? (See page 25.)

Could I make up a gift club for my friends at $1.25 each?

BOARD OF EDITORS

PAUL H. VIETH, *Chairman* P. R. HAYWARD MARY ALICE JONES MYRON C. SETTLE FORREST L. KNAPP
ROY A. BURKHART MARION L. NORRIS AGNES B. LANE EDITH P. REA GLORIA DIENER OTTO MAYER

Copyright, 1929, by

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Publication Office, 5 South Wabash Avenue, Chicago, Illinois.

Subscription rates: one year, $1.50. Clubs of five or more to individual addresses, $1.25 each; to one address, $1.00 each. Single copy, 20 cents.

Century Books Meet Specific Needs

"A Primary Church"

A Child's Garden of Song

Grades III-IV

by E. Hershey Sneath and Edith Lovell Thomas

Poetry and music, consistently employed, are indispensable to the joy and culture of our children. These books are a serious effort to associate with religious education all that is finest in the traditions and newest creations of sacred song. The children's edition, having only the melodies, is exquisitely illustrated by Albert R. Thayer. The teachers edition, also illustrated, carries the harmonizations.

Each, $1.50

"Summer Camps for a Local Church"

Services for the Open

by Laura I. Mattoon and Helen D. Bragdon

"We have used this book in our camp for three seasons.—The book appeals to the adult and child mind alike, and its value to us and our use can scarcely be estimated."—The Barta Camp.

Twenty-nine non-sectarian services for all occasions; comprised of selections from the Bible and the great poets and seers; and eighty well-known songs and hymns of worship.

$1.50

"Your Program Needs Improving — Let Your Congregation Do It."

A Curriculum of Worship for the Junior Church School

Three volumes — by Edna M. Crandall

A three-year series of programs which Miss Crandall has used in her work as superintendent of Junior Departments. The aim of these books, which may be used independently or consecutively, is to introduce a more systematic training in worship in this department of the church school. The programs are carefully prepared from the educational and psychological standpoint. They display unity of thought and definiteness of objective. *Each, $2.00*

"Vocational Guidance — A Responsibility"

Youth in Quest

by Grace Sloan Overton

"The book is rich in illustrative material fresh from the experience of youth today. The whole tenor of the book is such as to inspire the young person who reads it, to a determined and continuous effort to achieve the life abundant; to fire the leader of youth who reads it, with renewed zeal in pointing the way to such achievement."—International Journal of Religious Education. *$1.50*

"Helping Youth in Personal Devotions"

Devotional Offices for General Use—Edited by John Wallace Suter

"I am tremendously enthusiastic about it. I do not know of any book of suggestions for services that is so dignified in tone and widely applicable in content. It will be particularly useful to leaders in the Student Christian Movement, to high school and college deans, to directors of religious education, as well as to ministers concerned with the development of a vital experience of worship."—Adelaide T. Case, Teachers College, Columbia. *$1.00*

Examination copies of the above hymn books and quantity prices upon request

353 Fourth Avenue **The Century Co.** New York

EDITORIAL

*Not as Bad as They Are Painted**

MODERN young people are not as bad as they sometimes are painted. If they were, the world would certainly be in a bad way—and perhaps it is!—but we do not believe it. The wet newspapers are not the only ones who attempt to prove their own prejudiced opinions by throwing brick bats at modern youth and their high and "whoopee" life. Some very good people here and there build up a reputation for vigorous integrity and a vast and holy moral enthusiasm by castigating the corruptness of the younger generation; if they do not do it in public they whisper discreetly, "Do you know, I saw this" or "I heard that." Much of the criticism of this sort is gossip that cloaks itself in piety and morals. The writer of these paragraphs has yet to hear of some horrible thing done by youth of today that was not known and practiced in the country community where he was reared. He does not seek or encourage such unholy confidences, let it be said in his defence, although he receives a plenty.

No, they are not as bad as painted.

Nor Are They as Good

ON the other hand our young people are not as good as many people paint them. If they were, the millenium would be just around the corner—and perhaps it is—but we do not believe it. The dry newspapers are not the only ones who prove their own prejudiced opinions by tossing high and eloquent eulogies at youth. Many very good people acquire a reputation for courage and keen judgment by praising our young people, for do we not all like to believe that modern youth are all that they ought to be, and does not that mean that they follow in our footsteps and stand for the things we do, and so help to save us from the shuddering possibility of losing our hard-won self-esteem? We laud their frankness, their sincerity, their earnestness, their idealism, their vigorous morality, and their vision of their own share in creating a finer and more Christian world. And all of this is true, for all of this they are, and in a more explosive sense perhaps than we realize. But in our enthusiasm we are very likely to overdraw the picture.

No, they are not as good as they are often painted.

They Are Getting Better

IN nearly every conference of leaders of youth some leader or some parent will inevitably bring up a certain question; there is always a wistful note in it and the look on the face of the one who asks is a pull on one's heart, for this is no theoretical question; it springs from the warm needs of actual life. "Are the young people of today getting better or worse?" It is a question with a tug in it.

Most of us answer the question from our own experience—and the experience of any of us is limited. There are flagrant instances to prove that they are on the down grade—for those who want to prove that they are moving in that direction. There are shining examples to make it clear that they are moving upward—for those who want to believe that. In spite of all the discouraging evidence that the pessimists can muster—and we have listened to a vast variety of it—we are convinced that on the whole the young people of today are essentially wholesome, fine, clean, honest, intelligent, and idealistic. They are much better in many ways than those of a generation ago, to go no further back than that. They have an inward drive, a free and released personality, a lack of self-consciousness, and a capacity to forget themselves in their absorption in what interests them, all of which have grown out of our modern ideals of freedom in education; it is true that that same ideal, in unwise hands, has given us also some of our serious tragedies, but it has given us also a large number of free and capable human beings.

On the whole, then, the trends are in the direction of that which is better.

What Will the World Do to Them?

NOW that we have these young people, with their powers and purposes, what is the organized adult society, of which we are a part, going to do to them? What will the coming years reveal?

Some of us sat in the gallery of a City Boys' Council some years ago and listened as these youthful counselors projected their ideals of a better and fairer city. On the floor that night there were courage and vision and idealism and youth. It warmed the cockles of our adult hearts just to be there and feel the thrill in the souls of these young knights who carry the banner onward as we had not been able to do. But on the way out, when it was over, one of our number said, "I wonder if by the time they are forty they will have all this fine vision and idealism. Will success blind them? What will our grab for money do to their souls? Will they hold out, or will they become disillusioned as so many of our generation have been and say, 'Oh, well, what's the use?'" As one looks at them and thinks of the long succession of one generation after another of idealists that the organized momentum of society has served to deceive or to destroy, one must ask with the poet,

Resolved:

That as a part of the International Convention at Toronto in 1930, there be held a gathering of the character of a North American Parliament of Christian youth at which young people representing the various Christian youth agencies shall share in creating and adopting the major items in a four-year youth program for 1930-34.

Minutes (adapted) of Professional Leaders of Youth, February, 1929.

*As the special emphasis in this issue of the *Journal* is youth, the first five editorials deal in a connected discussion with that theme.

in his challenging picture of youth beside the brook,

> Hearest thou voices on the shore
> That our ears perceive no more,
> Deafened by the cataract's roar?

In the years to come the world which we adults have helped to create and have stabilized by our approval will thunder in their ears with the roar of a cataract; it will thunder with the lure of mere things, thunder with the enticement of prejudice that blinds the soul to truth, thunder with the spectacular drama of on-going material prosperity as the supreme mark of progress, thunder with the blatant arrogance of mere physical power. And for many of these, as it was with many of us, the voices on the shore that sound the deep undertones of moral and spiritual things will be deafened by the booming cataract.

What Will They Do to the World?

BUT not for all of them will this deadening of spiritual values be complete, and for many it will not even partially prevail. From among them there will come those prophetic souls who will see afar the goal of a redeemed humanity and a world which will indeed answer the prayer "Thy will be done on earth." In a college of education a young man gives himself the discipline of arduous study because his homeland of Newfoundland needs a new impulse in education and he is resolved that that is the place where the Christ needs him. In a western town a young woman sets herself to the long, hard road of becoming a leader of girls, not merely of a few, but of many. In a northern law school one of the boy "councillors" fits himself for the profession of law as a stepping stone to political life on a Christian basis. In an eastern church office a young woman catches and sets forth her dream of re-creating the boyhood and girlhood of the continent by a summer camp movement, that will reach boys and girls everywhere on a Christian level and will involve an expenditure of money and of people never before conceived of. A quarter of a million in summer conferences, an uncounted army in inspirational gatherings, college groups of sincere and earnest seekers for truth, boys' parliaments and girls' cabinets—in these and in many other ways the youth of today feel the tug of a better tomorrow.

These are the ones who will some day, one by one, and then host by host, answer the appeal,

> For I, the God, the Father,
> The Quest and the final goal
> Still search for a prophet among you,
> To speak my word in his soul.

I Am a Dream in the Soul of Youth

I am a Dream in the Soul of Youth.

It was I who found a home in the soul of Joan of Arc* and led her to hear "voices" that called her to her daring work in the world.

So in the soul of youth everywhere I have always found myself at home.

I make the eyes turn away from the little things of today to the greater things of tomorrow.

I give wistfulness to the face, grip to the hands, unconscious beauty to the form, and iron to the ribbing of the soul.

I make youth so forgetful of itself that it becomes inevitably beautiful.

As I have slowly conquered the soul of youth, I have thereby changed the world.

And some day—

***Listen to me,* ye men and women who glut your greed on the rights of others, ye forces of hate that control mankind, ye iron souls of Force that gloat on your power and success, ye ghoulish fiends of Poverty, and Ignorance, and Prejudice—**

Some day, I will completely capture the soul of youth—and then will I say unto you—the Temple of man's soul was meant to be a house of Beauty and of Prayer, but ye have made it a Den of Thievery and of Hell; in the name of Christ, *get ye out, and get ye out now.*

And ye will get out, because, mark you, no force like mine has ever before challenged your right to work your will upon mankind.

I am a Dream in the Soul of Youth.

—P. R. H.

*The theme of this discussion is taken from the front cover this month.

Facing the Consequences

CHILDREN and young people learn through facing the consequences of their acts. In the old education, sometimes so stern and severe, the learner's only choice quite often was between blind obedience and suffering the consequences of disobedience. The disapproval, dissatisfaction, and pain which often followed such disobedience, no doubt, taught some definite forms of behavior. Personality, however, could not develop.

The new education directs attention to more alternatives and the learner is encouraged and guided in stating his own choices and selecting the proper way among several programs of action. He learns because he gets practice in making and carrying out choices instead of having someone choose for him and tell him what to do.

But moral and religious living is learned not simply through the opportunity of facing many choices nor by whimsical choice but by intelligent and consecrated choice. And such choices are made only as one learns to examine one's acts in the light of possible consequences. Exactly how will what I do in this particular instance effect a given person or persons? How will it effect my own best self?

Such learning implies a study of each situation to discover what are the possible ways of action and a good deal of reflective thinking and prayerful consideration as to the outcome to be chosen in the light of Christian motives and ideals.

It implies that the learner will accept real responsibilities, act upon them courageously, judge his acts in the light of the consequences and direct his future activity accordingly. Successes he will be glad to repeat; failures he will seek to avoid; for wrongdoing he will ask repentance.

Of course, it all depends on the kind of persons we seek to develop. If we want automatons who blindly follow blind custom or always wait to be told to do thus and so, we will not be helping the young courageously to face the consequences of possible actions and determine their conduct accordingly. But if we want personalities that are free and self-directing we will, as friendly guides, gradually lead them from following their elders blindly into an adventure in which they gradually but surely stand on their own feet morally and religiously. They will learn to do that to the degree in which they are guided in facing, thinking through, weighing, and shouldering the consequences of their own acts. This requires thinking; it requires fellowship with the Great Companion through worship. But that is how we learn to become intelligent, devoted, and useful Christians.

Who Does the Thinking in Your Group?

A NUMBER of teachers recorded on a survey chart the aims they had in mind for their church school classes. While these aims were concerned largely with a content-centered curriculum, in most cases the statements of aims were clear and definite. But out of the seventy-three reports returned, in no case did a teacher indicate aims adopted by the class groups. In fact, most of the teachers were frank enough to say that their groups had never faced the matter of what the group should do, or what aims the group should have. In other words, these teachers decided on the aims and planned the program. It was a teacher's class and not a pupils' class.

Should a class know what it is doing and why? Should the program be a class program or a teacher's program? Should the class members do some thinking or should the teacher think for them?

Another Peace Conference

ON March 6-8 there was held at Columbus, Ohio, the Second Study Conference on the Churches and World Peace, under the direction of the Committee on the Churches and World Peace of the Federal Council of Churches. The meeting included one hundred twenty-three carefully selected representatives of thirty-five communions and religious organizations.

The immediate outcomes of the Study Conference took the form of affirmations and recommendations. Some of the very significant affirmations were as follows:

> We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the Fatherhood of God, scorns the brotherhood of man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean, and means nothing that he did mean.
>
> We, therefore, hold that the churches should now condemn resort to the war system as sin, and should henceforth refuse, as institutions, to sanction it or to be used as agencies in its support.
>
> We hold that, since economic factors are primary causes of international suspicion and hostility, and frequently lead to war, the churches should engage in the most serious study of such vital problems as foreign investments, war debts, raw materials, tariffs, armed intervention for the protection of property, and the whole question of the economic and political control of foreign peoples.
>
> We hold that the churches should advocate vigorously effective steps for speedy reduction of armaments, for bringing national policies into harmony with the spirit and pledges of the [Peace] Pact, and for the creation of a comprehensive peace system in the development of mutual acquaintance, appreciation, and goodwill between the nations.

In addition to these and other affirmations, the Conference made some specific suggestions with respect to education for peace and world friendship. It suggested certain sources for educational materials, as well as certain methods which may be used. Furthermore, it recommended to the boards of education of the various denominations that peace education be included in future study courses. It recommended to the Bureau of Research of the International Council of Religious Education that a study be made of the whole question of peace education for children "for the purpose of evaluating present materials and procedures, testing their effectiveness and establishing future procedures."

Well, some one may ask, what of it? What were the specific values of this Conference? The writer of this editorial had the privilege of attending the sessions on the third day of the Conference. What is said here are his own opinions.

There seem to be three definite values which were in or may grow out of the Conference. *First*, there was an opportunity for frank group discussion with a clearing of issues resulting from the inter-play of minds which had given long thought to the issues of war and peace. Now, of course, it cannot be contended that group discussion will inevitably result in perfect solutions to problems, some discussion specialists to the contrary notwithstanding, but any one who has participated in the process of group thinking, properly guided, will admit that there is very definitely a sharpening of issues which aids individual thinking. *Second*, while it may be objected that the affirmations of the Conference were so drastic that they will antagonize many people who are sincerely facing the questions involved, the fact remains that by going so far in its stand against war the Conference may have set a standard which will give courage to many young people and to many folk who are hesitant in stepping beyond the limits of current opinion. *Third*, the more far-reaching values of the Conference should be, and perhaps will be, in terms of its influence upon the thinking of folk who have never given their attention to the questions involved, rather than in terms of immediate changes in the programs of the churches. A little leaven may leaven the whole lump.

The Conference might have been of greater significance had there been present, as representatives of a more militaristic point of view, some persons who were as able in presenting their attitudes as were the representatives of anti-militarism in presenting theirs. In other words, it is possible that if the Conference had been forced to grapple with the very strong opposing points of view which exist in some quarters, it would have been more nearly able to anticipate the thinking of the folk whom it wishes to influence by its statements. But militarists may be entirely unwilling to participate in such discussions.

One of the difficulties of the Conference, as is true with many conferences, is in making its work bear fruit. Its very freedom of thought was an indication of its inability to send its recommendations through a direct channel to the folk in the local churches. This is true especially with reference to its suggestions for peace education. Those agencies, the members of which must report back to their own constituencies for approval of actions taken, probably could not take such a stand as was taken by the Study Conference at Columbus, but on the other hand they may be in a far better position to make effective that for which they do publicly stand. Probably we need both the sort of work which was done by the Study Conference and that which is done by such agencies as the International Council of Religious Education.

After all, the most significant fact regarding the Conference seems to be that it received almost no attention in the public press. When such a Conference can say, "War means everything that Jesus did not mean, and nothing that he did mean," and create no sensation whatever, it must be logical to conclude that the American people have become immune to or in sympathy with the statements of the strongest anti-militarists.

—FORREST L. KNAPP

Helping Youth in Personal Devotions

By HENRY N. WIEMAN*

EVERYONE must give most of his time and thought and energy to the performance of little things which, taken by themselves alone, are trivial. If it is not avoiding mud puddles and wet feet, then it is attending to the niceties of dress and cleanliness, or addressing the letter accurately or shaking hands in a kindly way or keeping an appointment on time. Some who do all these little things perfectly, however, are complete failures in the larger sense. But the man who does not attend to such little things and does not put his mind upon them, will also be a complete failure. Every big thing is made up of little things; and if the little things are not attended to, the big thing will never be done. The world is made that way.

There are, then, two kinds of failure in life. One consists in holding before the vision some glorious ideal while ignoring the little practical matters immediately at hand which must be done if any ideal is to be served. The other consists in giving attention to the little things immediately at hand, and performing them efficiently, but never finding the way to connect the performance of these trivialities with the great achievements and goals of life.

How is a man going to avoid these two pits of failure? Most men in trying to avoid one, fall into the other. One is just as miserable as the other. The man who prides himself on escaping one of these but not the other, is lost.

There are three things every man must do if he is going to escape these two disasters. *First,* he must establish in himself the mental attitude of careful attention to the little things of daily life. *Second,* he must occasionally withdraw his attention from these little things and lift his vision to the largest and most inclusive achievement which he can practically and efficiently serve. *Third,* he must find this greatest achievement not merely as some far goal or high ideal, but he must find it going on in the world at the present time immediately at hand, and be able to identify himself with it. This last is, perhaps, the most difficult and the most important. A man must connect himself and submit himself to a Working which will shape every cell of his body and mobilize every impulse of heart and mind and flesh in the service of a cause which reaches into the far generations of human history.

There is a method by which one can do these three things: establish the required mental attitude, catch the vision, and connect with the Working. This method might be called the method of worship. However, if one thinks that worship means chiefly some stir of emotion, and that in order to worship one must have something to adore and feel ecstatic about, then perhaps we had better call this method by another name. To be sure, one may well have a stir of emotion in this kind of worship. But the emotion is altogether a by-product and is not in any way to be upheld as the badge and seal of successful worship. The man who has scarcely any emotion and no ecstacy might be practicing this method as effectively as one who did.

Let us briefly outline this method for religiously organizing and adjusting the personality to that Working which is God.

I. *Relax.* Rest on that Working which sustains, without which we could not live for a moment.

II. *Aspiration.* Recognize the possibilities of higher attainment which are involved in life.

III. *Face the big problem.* Everybody has some big problem, although he may rarely be conscious of it. Now is the time to face it and try to get it in perspective and see its real import, which you cannot do until after relaxation and aspiration. Wait quietly and trustingly before the problem. Some illuminating suggestion may come to mind. But do not worry. If you have gotten into the right spirit by the two preceeding steps, you will not.

IV. *Self examination and personal reconstruction.* A young friend of mine, Mr. J. W. Gray, Jr., of Union Theological Seminary, who has been practicing worship after the manner here described, has worked out a personal method for conducting this fourth and most important step in the whole act of worship. The following is his own description of how it is done: "I recall the situations in which I have acted undesirably. Then I proceed to imagine myself in that same situation again, having a visual image of it with all the important factors in the picture. Then I imagine myself doing the right thing in that situation, seeing my actions, feeling the attitudes and motives and even working out possible conversation if people are involved. This method has helped me conquer areas not yet habituated to the attitude of brotherliness and humility, for instance. I found some time ago that while ordinarily I was not overly proud, in certain types of groups this attitude was ascendant. Picturing myself as humble in these actually experienced situations and possible new ones, helped me win an extended battle. It has likewise proved valuable as I have tried to face repulsive types of people with the kind of love that Jesus would have had toward them."

Anyone who practices worshipful meditation in some such way will find it of immense value. But it is a great art and to expect to do it successfully from the start is as foolish as to expect to skate perfectly the first time you put on skates.

*Dr. Wieman is Professor of Philosophy of Religion, The Divinity School, University of Chicago.

Centering the Lesson in Life

I. Choosing the Project

By BLANCHE CARRIER*

RELIGION is not knowledge about God and right living; it is a fusion of knowledge and ideals and attitudes with a keen desire for doing those things which make for the highest Christian character and the most Christian social order, and with actual practice in concrete Christian acts in one's own environment. Because of our growing realization of this fact, our teaching process has become much more than either having the pupils recite the biblical facts or having the teacher explain a Bible passage to the pupils. It has become a common experience between teacher and pupils when both try to build up an intellectual, emotional, and volitional background for truly living the Christlike life. The teacher lends her maturer point of view to help the pupils discover, in terms of their own experiences, the reasons for and the outcomes of a definite Christian act or relationship.

More and more our lessons are becoming active instead of passive. The class must have a total religious experience, which involves knowing, feeling, doing, perhaps in the forms of discussion, worship, service, or practice in right doing. But for many teachers these principles are easy to accept but difficult to carry out. The definite techniques of leading a class through these three phases have been too little discussed, and in the face of new material, the methods have not been clear.

The aim of these two articles is to describe for the teacher the concrete method of working out the experience theory in a definite group of lessons. We will first show how to choose the projects for a particular class, and then, how to teach one particular lesson in such a series. The lessons which will be discussed are those to be found in the Junior Group Graded series for the summer quarters of 1928 and 1929, both being taken because they represent the two opposite types of emphases—the first on present life experiences, the second on fundamental points of view.

GROUPING THE LESSONS

The first thing to do is to make a list on a large sheet of paper of the topics for each lesson in the quarter. Beside each, write the main emphasis suggested in the lesson and sometimes a secondary emphasis which is suggested.

Note on the first lesson that three different leads are suggested. Never attempt to follow all of these, for that would result in a hodge-podge of discussion with no one idea carried away by the pupils. Choose the one or the two or some entirely different one that becomes a part of a theme for three or four weeks and so becomes a sufficiently vital experience with the pupil for him to carry it over into his conduct or his point of view.

Next, look over the list to find trends which lend themselves to natural groups of from three to five lessons. In the list below, we find three natural groups of three, five, four lessons respectively. Choose a title for each group, and list them in a third column. Your list will look like:

FROM 1928 LESSONS

Lesson	*Emphasis*	*Project Theme*
1. The Healing of Naaman	Learning about God. An uncontrolled temper. Helping lepers.	1. Sharing
2. The Story of Jonah	God's love for all people. How Jonah treated other peoples.	with
3. The Samaritan Woman	How Jesus treated foreigners. How we can be friendly to foreigners.	foreigners
		2.
4. The Great Commission	Speaking and working for Jesus.	
5. Stephen dies for the right.	Daring to stand for the right.	Working for
6. Philip spreads the good news.	Getting others to follow Jesus' example.	the right with
7. Philip baptizing the Eunuch.	Watching for opportunities to work with Jesus.	those of other lands.
8. Peter and the Roman Captain.	Taking the word to those who have not heard.	
		3.
9. Saul becomes a follower of Jesus.	Turning willingly from wrong to right.	
10. Paul becomes a missionary.	Doing hard things with my best efforts.	Standing for the right in
11. Facing death at Lystra.	Taking risks bravely for the right.	my own life.
12. Paul and the magicians.	Using God's name reverently. (See note below.)	

You will note that these do lend themselves to natural grouping. Sometimes an emphasis has to be changed. For instance, while "using God's name reverently" is one possible emphasis on the last lesson, it is not necessarily the best for one which contributes to the theme we have selected. We suggest, then, that it be changed to "studying about God's laws so as not to mix them with magic." This list illustrates the type of lessons that can be connected with actual experiences which the pupil may be having at the present.

The summer lessons for 1929, on the other hand, are so thoroughly centered in subject matter of a historical nature that they would seem to lend themselves better to a choice of themes that help to develop the pupil's appreciation of certain values in the religious history of the race, and that therefore give him perspective and philosophy—mental rather than physical experiences.

They are briefly listed here, together with suggested project themes, since only the topics are at present available.

Teachers are often admonished to make education *life centered*, but many have wondered how this is to be done. What, for example, is to become of the lesson material which we are now using, if we accept this new educational principle? Miss Carrier has wrought out these problems through practical experience. In this article, and in the sequel to it next month, she shows you just how the Group Graded lessons may be made life centered.

*Department of Religious Education, University of Pittsburgh, Pittsburgh, Pennsylvania.

SUMMER 1929

Lesson	*Project Theme*
1. The Fiery Furnace.	Great men of history who
2. Belshazzar's Feast.	
3. Daniel Delivered from Danger.	stood the test.
4. Return from Exile.	
5. Rebuilding the Temple.	God helping a nation to
6. Nehemiah Visits Jerusalem.	
7. Nehemiah Builds the Wall.	freedom for worship.
8. Ezra Teaches the Law.	
9. The Jewish Martyrs.	
10. The Land where Jesus Lived.	A church and a nation
11. People and Rulers in Jesus' Day.	
12. The Temple of Herod.	that sought God.
13. Review.	

PLANNING THE PROJECT

Now take each of these three topics or suggestive ideas for projects, and look at it in the light of your particular class. If you have junior boys in a rural district, your lessons will be very different to those of the teacher who has junior girls in the industrial section of a city. If the pupils are from prosperous homes, the lessons will aim to build certain attitudes which they may need. Make a notation beside each project as to the attitude or ideal or habit which you wish these lessons to develop in your particular class or in their individual lives. To show the possibility of variety on a single theme, the following list suggests the project that might be worked out in the various types of classes.

Project Theme: Sharing with foreigners.

Boys in rural section—Read biographies of men from other lands who have contributed to the welfare or beauty of the world. Secure a visit from an educated foreigner of the nearest city and after becoming acquainted, plan to share something they can make for the people of this man's group.

Girls from prosperous homes—Develop their interest in a community house or some center for foreign people, arrange for a visit when the children of the two groups can play or do something together. If the prejudice is strong, have the foreign group do something nice for the Americans, then use pictures, stories, facts about the home land of the other group to make it interesting to the girls. Finally, the girls will want to share something they have with the foreign girls.

Foreign girls in a mission school—Study the lives of some great men of their own and other countries, including America. Give a program in which incidents from these lives are told or acted, with a map showing the homes of each displayed at the close. Have the girls invite some children of each country that will be represented.

Seeing the quarter as a whole—It is time now to plan the details of the three projects in such a way that they make up an on-going single experience. Some suggestions for the three in each of the two quarters under discussion are here given:

1. Sharing with foreigners. The actual projects have been suggested above. It is important that the teacher discover the attitudes which the children have toward various nationalities and help to build them constructively toward a genuine appreciation. The discussions will need to be carefully worked out. These will be described more carefully in the next article.

2. Working with those of other lands. Develop a study of some situation, as close as possible geographically and within the realm of the child's understanding, in which the people of another land are being unjustly treated or have some real problem. It may be the striking miners, the unemployed of a city, or the denial of certain library privileges to a group of colored children. Help the group first to feel and appreciate the situation, then determine to do something that will either alleviate the difficulty or express sympathy.

3. Standing for the right in my own life. Follow naturally the emphasis on standing for the right in a group with the understanding of the necessity for individual Christian character. Make up stories of boys or girls who found it difficult to dare to do the right thing when their group stood for the wrong, and adapt these as much as possible to conditions which your boys or girls do actually face. Have the pupils make the decisions as to what these boys or girls should do. Let them create some dramatizations of this kind. Encourage their keeping a record of their own decisions for a month.

In the second quarter's lessons, these activities will be replaced by a selection and study of materials which will develop understanding and appreciation of the Hebrew people in their persistent search for God and their placing him always at the center of their national and individual lives. In addition, then, to the element of the lesson that gets the story of the day before the class, there would be a careful discussion that contributes to the development of this appreciation. Often this will be followed by the use of such material as is suggested below.

1. Great men of history who stood the test. Study the hymn "Faith of Our Fathers," study and memorize Psalm 1, as showing the difference between those who stand for the right and those who do not. You may find some good poems with this thought also.

2. God helping a nation to freedom. The hymn "God of Our Fathers Whose Almighty Hand" will have meaning and they like the melody. Read, interpret, and read again for appreciation parts of such Psalms as 147, 107, 98.

3. A church and a nation that sought God. Read incidents from the life of Jesus that show his recognition of the religious background of his race, such as his reading in the Nazareth synagogue, his answer to the question about taxes. The hymn "How Firm a Foundation" can be studied and sung.

SUMMARY

In summary, let us say that our aim in the teaching of the lessons of any quarter is to make them, not a series of detached and disjoined conversations, but a single, vivid, significant experience of a type that enriches the spiritual life of the child. To do this, we must group the lessons about themes, find the angle of that theme that is especially needed by our particular group, plan the materials and activities of the class so that they are living through them and developing new concepts, appreciations, habits.

For next month's issue Miss Carrier has prepared, "Centering the Lesson in Life—Planning the Lesson."

International Council Year Book for 1929

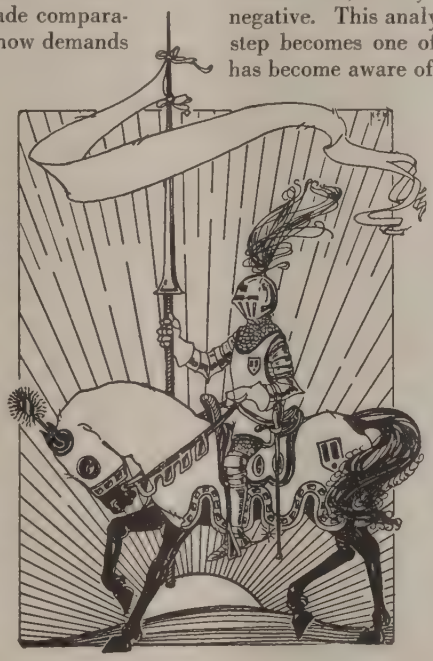
The *Year Book* for 1929 is ready. It contains the reports of officers, committees, and staff to the International Council, the official minutes of the annual meeting of the Council, a comprehensive directory of cooperating denominations, auxiliary councils of religious education, and related agencies, together with a list of directors and professors of religious education.

Send for your copy now. Price $1.00, cash with order.

Vocational Guidance—A Responsibility

By Lester J. Schloerb*

THE knight of old went out fully equipped. He was a knight—this meant to be fit physically, mentally, and morally, equipped with all the trappings becoming a true knight. His vocation was knighthood and he prepared for it. This is the keynote of vocational guidance today. Strive to find your place, prepare for it, and be equipped to meet whatever you will be called upon to do. The young man in the days of knighthood had few vocations from which to choose. Choice was made comparatively simple. Not so today. Society now demands vocational guidance of its youth.



Necessity

We are today living in a highly specialized society—professions and trades demand more and more specialization. There are some twenty thousand lines of work available in the world. The old apprenticeship systems are dying. Boys today are not following their fathers' vocations so readily. Capital and labor with all of their intricacies make an extremely complex organization of vocations. Within the last decade or so women have found an enlarged field of service. A newer religious attitude has arisen which says your religion must be in your daily task. All of these facts unite in the cry, "*We are here, face us squarely.*" Into this maze our young people are thrown with the task of finding their places. Churches and schools throughout the country are sadly neglecting their responsibility. We are in a personnel age when the individual, rather than the production or distribution of the product, becomes the essential concern.

The Scope of Vocational Guidance

Vocational guidance is essentially an educational matter and as such is gradually finding its place in the high school and college activities. School systems throughout the country are slowly developing methods and instruments of vocational guidance. The church school however has a place in this new responsibility to our youth. It lies in several channels.

Finding one's place in life is a gradual process. The "called" minister is after all the exception. Most of us move into our places slowly and we hope sanely. There need be nothing sentimental about it. It can be coupled with Christlike attitudes and be thoroughly scientific throughout. Our feet must stay on the ground when we attempt to place young people in the realities of our complex living.

A wise choice of a vocation is invariably based upon an accumulation of facts which are faced by the individual. The first of these is that the boy or girl must *be aware of the large area of vocations* available to him. No person can hope to choose and build upon a *small* corner of this large area of vocations—and be assured of his right place. Once he is aware of the immense field of work, it is usually possible to cull out five or six of the vocations from this large group in which he is not only interested but also talented. These must then be *thoroughly analyzed*, not only by picking out the thrilling, most attractive features of the work, but by facing all the facts, both positive and negative. This analysis cannot be too thorough. The third step becomes one of *self analysis*. Once the boy or girl has become aware of the vocations available, and has made a thorough study of several of those which appeal most, then he is ready to look at himself. Here again facts covering both weak and strong character traits must be faced. Too many adults at work today have not done so. The *decision* then becomes the next step. Which of these vocations, in the light of the self analysis, is it going to be? This is very often the most difficult step. The fifth step considers *preparation* for the vocation, and finally *finding the job* and adjusting oneself to it. These are logical steps which most young people take unconsciously if they are guided properly. The church school can help.

A Suggested Procedure for the Church School

It is evident that much of the above lies in the realm of the public schools. It has already been suggested that the church school also has a responsibility in this program. Creating right motives and attitudes, creating a craving for these facts and their significance, providing means whereby young people will get viewpoints from people who are in their vocation because of deep spiritual convictions, providing counselling facilities so that young people can be helped by friends who have their interest at heart, cooperating with the community organizations in those activities which aim to promote guidance aids—all of these activities lie in the realm of the church school.

Is it radical to suggest that four or six weeks be set aside each spring when the emphasis is vocational guidance of the young people? The church school could very easily spend six Sundays in discussing the six points previously mentioned as the vital steps in finding oneself. Would it be asking too much to request the pastor to spend one Sunday during this period, using as his text, "I beseech you brethren, by the mercies of God, that you walk worthy of the vocation in which you are called." In smaller communities, this can be made a community project in which the church schools cooperate in a vocational conference or convention held for high school students. Is there any reason why, during a period of this kind, every boy and

(*Continued on page 22*)

*Vocational Adviser, Lane Technical High School, Chicago, Illinois.

Your Program Needs Improving?—Let Your Congregation Do It!

By Forrest L. Knapp

INTERIOR OF AUDITORIUM

This is a report of a project carried out in the Epworth-Euclid Methodist Episcopal Church of Cleveland, Ohio, early in 1928. The minister of the church is Dr. L. C. Wright.

WITHIN six months the new church building was to be dedicated. Every member of the congregation had caught the enthusiasm which had been rapidly growing ever since the ground was broken. The old building had been used for many years, but it now began to look worn and unattractive in comparison with the partly-imagined picture of the new edifice. Time and energy without limit, and an unusually large amount of money, were being spent in an attempt to make the new building all that could be desired. The auditorium was to be large and beautiful. The rooms for the educational program were to be attractive and useful. Indeed, there was full justification for enthusiasm on the part of the congregation.

A question entered the mind of the minister as he contemplated the use of the new building. Were his congregation, his official board, his various committees, and his church school workers prepared to provide an educational program worthy of the new opportunity soon to dawn? He had to answer to himself that they were not. But so great an investment as was being made demanded, simply from a strictly business point of view, a better educational program than was in effect in the old church.

There were two possible ways of attempting to provide a worthy educational program for the new building. The first was for the minister and his associates to make a careful study of needs, objectives, and possible elements for the program, and then present to the church and to the church school workers a thoroughly modern and fundamentally sound educational program, completely organized and ready to be administered. This would be comparatively easy. The second way would be to let the congregation build the new educational program for the new church. This method was much more difficult, but it was the educational way to proceed. Fortunately, the minister of that church decided upon an educational method for building an educational program.

He presented his idea to the Church Night Committee. The idea was approved, and before long there appeared the printed outline of a program to continue for eight successive Wednesday evenings. The first page bore the following announcement:

The Whole Church Studying Its Whole Task of Religious Education.

BECAUSE many parents do not feel equipped to give their children the best religious instruction;

BECAUSE each generation has new religious problems;

BECAUSE Epworth-Euclid Church believes it can greatly improve in its work of Christian training;

BECAUSE all church school workers and all departments need to cooperate;

BECAUSE we need Christian teachers who are better equipped;

BECAUSE a large amount of well prepared material is inviting our study;

THEREFORE, we propose to make these Wednesday evenings just as great a building force in the life of this church as we can.

On the evening of January 11, 1928, two hundred seventy-five people filled to capacity the dining room of the old church. Following the supper there was a period of devotions and singing, and after that two addresses—one given by a leading public school educator of the city, who was also greatly interested in religious education, and the other by a professional religious educator. These addresses inspired interest and tended to make clear the need for a carefully-planned educational program.

Appreciating the value of genuinely educational methods, the minister and the Church Night Committee arranged for group conferences on subsequent evenings. For the

four succeeding Wednesday evenings the program was as follows:

6:10—Supper and Fellowship
7:00—Devotional Period
7:30—United Study Period:
January 18—History and Growth of Sunday School
January 25—Religious Education and Public Education
February 1—*New Demands of Religious Education*
February 8—Home and Private Religious Culture
8:00—Group Study:
Group I—Teachers and Parents of Beginners
Books for home study and class discussion:
Cope—*Religious Education in the Family*
Betts—*Mother-Teacher of Religion*
Baker—*Parenthood and Child Nurture*
Haviland—*A Study of Babyhood*
Group II—Teachers and Parents of Primary Children.
Books for home study and class discussion:
Whitley—*Study of the Primary Child*
Munkres—*Primary Method in the Church School*
Thomas—*The Primary Worker and Work*
Group III—Junior Age Teachers and Parents
Books recommended:
Chave—*The Junior*
Powell—*Junior Method in the Church School*
Whitley—*Study of the Junior Child*
Group IV—Intermediate Teachers and Parents Group
Books for study and discussion:
Mudge—*Psychology of Early Adolescence*
McKibben—*Intermediate Method in the Church School*
Mayer—*The Church's Program for Young People*
Group V—Senior Department and Choice Helpers
(The most important and difficult problem in our church —perhaps in any church)
Books recommended:
Moxcey—*The Psychology of Middle Adolescence*
Mayer—*The Church's Program for Young People*
Mudge—*The Psychology of Later Adolescence*
Group VI—Forum on Modern Religious Problems
Books for discussion:
Mayer—*The Church's Program for Young People*
Porter—*Dynamic Faith*
Group VII—This Church and Its Future Program of Religious Training
Book reviews and discussion:
Bower—*Educational Task of the Local Church*
Athearn—*The Church School*
Betts—*Curriculum of Religious Education*
Bower—*Curriculum of Religious Education*

On the sixth and seventh evenings there were general programs with addresses and conferences.

On March 21, the last night of the series, the subject announced was "Adoption of a Future Program." Following the supper—there had been a supper every evening—a professor of religious education gave an address on the subject, "Whither Bound in Religious Education?" For eight weeks the many folk who had regularly attended the Church Night meetings had been adjusting their telescopes. At this final session they were guided in pointing these telescopes so that they might see, more clearly than they had ever seen before, the form which the educational program of this church must take if it was to be worthy and adequate.

On the last page of the printed program for the series of meetings there occurred this statement:

> "Every person in this church is asked to read at least one of the suggested books. Build yourself into the religious education program of this church and know 'what it is all about.' Be a helper and a builder. Select some department in which you are willing to work. We must establish the best possible school of religious education in the new church. Do not leave it to a few; play your part. These Wednesday evenings are crammed with opportunity. May we not have every parent of younger children present and cooperating in the educational program of this church?"

In brief this is a summary of the program, and now the question, What happened? That question can best be answered by quoting statements of the minister of the church, Dr. L. C. Wright, which he made in response to questions submitted to him a year later. In answer to the question, "Did interest in the program continue satisfactorily throughout the eight weeks?" he replied, "Decidedly yes, and still continues in business and council meetings." To the question, "Did you find that there was a disposition on the part of the attendants to consider seriously the needs and possibilities relative to a modern program of religious education?" He answered, "Increasingly so, and it prepared the way for advanced steps such as a junior high department, junior church, and home reading." When asked, "Have you found this year (1928–29) that the program carried out a year ago has borne fruit in your educational work?" he exclaimed, "The best leadership I have ever had!" Dr. Wright further stated, "The school is far more a unit in purpose and cooperation of departments since last year's study. The study also paved the way for a higher type of curriculum. Now we are working on the worship period." A concrete illustration of the interest which has developed is the following set of attendance rules adopted by the church school board and approved by the official board:

YOUNG PEOPLE'S ROOM

1. All pupils of the church school who arrive after the devotional period has begun will be detained by a door attendant until devotions are concluded. This is done in the interest of reverent worship.
2. All pupils of the church school who arrive after class study has begun will be provided for outside of the department. Our teachers and classes should not be interrupted during the period of study.
3. This rule becomes effective Sunday, February 3. Parents will want to assist in forming habits of promptness and cooperation in their children.

In these days we are placing strong emphasis on pupil participation, pupil initiative—the indigenous program. Why should not this principle apply to the building of an educational program for the church? Will handed-down plans work any better in the case of adults than in the case of children?

Your program needs improving?—Let your congregation do it!

We regret that Dr. Barclay's article on religious education in Korea did not arrive in time to be included in this issue. We hope to continue his series next month.

This is the story of a worthy adventure made by a local church in conducting—

A Church Camp

By Robert M. Frehse*

THE church camp for boys and girls provides a greater opportunity for religious education than is provided by any similar expenditure of money, time, and energy. Imagine having a group for twenty-four hours a day under controlled environment with a program which is an integral part of the educational plan of the church! It's the sort of thing one hopes for and dreams about. It can be had and should be had by more and more churches.

The summer camp movement is growing very rapidly but so far the church has failed to see the opportunity in it for religious education. It would be unfortunate if we should be as slow to enter this field as we were to enter the field of weekday activities during the school year.

Boys and girls are leaving us in increasing numbers to attend summer camps. As they return we find their experiences have varied from the hard boiled military training to the do-as-you-please loaf. Some have had religion ridiculed—some have been converted again. Of course, there are many splendid camps under direction of men and women of high ideals. But in current issues of the magazine *Camp Life* there is running a discussion by camp directors on the topic "Shall We Teach Religion in Camp?" If that is a question, religious educators should get busy.

But the editors of the *Journal* said this article should cover the practical side of the question of church camps and tell how one church came to have a camp which is enthusiastically endorsed by church officials, parents, and campers. As this is written an attempt will be made to include answers to questions which have been asked, in the hope that there may be practical help for others with similar questions.

The camp idea was first discussed with a few men who were genuinely and actively interested in the youth of the church and who knew the program of religious education. A little study revealed that the attendance in the junior, intermediate, and senior departments dropped in the summer months to about 10 per cent of the yearly average. The weekday activities, although a vacation school was conducted, dropped even more. This situation was presented to the Session together with the idea of a summer camp.

Here the first and most important problem arose and was settled. As would be the case in every church, ideas of what a summer camp should be, varied. Some thought of a popular song leader or ex-athlete taking a group to Myer's pasture with some old canvas for shelter and plenty of baked beans. "The kids would find plenty to do." Wouldn't they though! Others thought it would be so noble to send boys to an exclusive summer resort. The possibilities of the organized summer camp were considered along with the need for further religious education. There grew the determination that whatever would be done must be an integral part of the religious education program. The importance of this cannot be over emphasized. It gave aim and objective to the camp, and it brought to the support of camp almost everyone in the church. Folks who were not interested in teaching boys and girls to swim, or paddle a canoe were enthusiastic about helping to add this unit to the religious education program of the church.

After a careful consideration of the problem from every angle, a committee was appointed to provide an experimental camp the following summer.

The Men's Club made the camp possible by agreeing to pay $1,000 for tents, cots, boats, and other equipment to be rented or purchased, and to meet any deficit of the summer's operations. It was made clear that this was purely an experiment. Perhaps boys and girls would not attend camp. There might be no return on the thousand dollars, except the satisfaction of the experiment, nevertheless, the men entered into the plan with enthusiasm.

After a long search a site was found forty-five miles from the city which seemed suitable for a small camp. A cottage, a garage, and a well were already on the grounds. The owner was willing to have us use the property without cost. If the site proved satisfactory the church would purchase it. If not, attention would be attracted to the property and someone else might buy it.

Used army tents and cots were purchased. The women of the church loaned their kitchen equipment for the summer. Although the camp was temporary, every precaution was

*Director of Religious Education, Westminster Presbyterian Church, Detroit, Michigan.

taken to see that health conditions were of the best and that good meals were provided.

Young people of the church were selected as leaders. They met several times during the spring in training for the summer's work.

Boys' groups and girls' groups were taken to the new site for Saturday trips. Their suggestions were sought in many matters of importance. They suggested places for the tents to be located. They found a beautiful place back in the woods for the council circle. Their interest increased greatly. Parents began to inquire, and to visit the new site.

A group of older boys went out early to build the tent floors, install the stove, and do the other work necessary before the opening of camp. Thirty-two boys attended the first four weeks and thirty-five girls attended the last four weeks, nearly all staying for the entire period. Every-

one seemed happy about the summer. Boys and girls returned to their church school departments with new enthusiasm. New leadership was discovered. Visions were cleared. The business of living became really interesting. Parents urged strongly that there be a continuation of the camp in coming summers.

The results of the temporary camp were so satisfactory that the committee was authorized to secure a permanent site and proceed with plans for a first class camp. After investigating over sixty available places, the ideal place was found in a huge forest reserve two hundred miles from the city. Several groups visited the place before a decision was made. As a result of their enthusiasm, a long time lease was secured from the state for eighty acres of north woods on a crystal clear lake.

The leaders of the experimental boys' camp spent a few days on the new site and did some exploring. They brought back thrilling stories (with embellishments) of deer, bear, wild cat, of wonderful places to hike and—well, it was the best place in the country for a camp. Groups of adults visited the site, including a party of church officials and their wives. Camp seemed to be the main topic of conversation. Camp reunions were held and developments of the new camp reported to them. Boys and girls were urged to contribute their suggestions and ideas as to what kind of camp we should have and what we should do there.

Architects of the church assisted the committee and plans were presented for a 40x60 lodge, with a screened porch and huge stone fireplace, six wakeyas (sleeping huts), ice house, director's cottage, baths, canoes and all other necessary equipment. The plans called for an expenditure of $10,200. The project received its first impetus when one good man and his wife said they would build the lodge. Others soon said they would build wakeyas. The woman's association provided a camp truck. One of the young people's societies gave a splendid library. Before long $11,400 was subscribed and work was begun. This equipment gave us capacity for sixty. Since then equipment has been added to accommodate seventy-five. This we feel is about the correct size for the kind of program we want to conduct.

Boys attend the first five weeks of summer and girls attend the last four weeks. Camp has always been filled, with most of the campers remaining the entire period. The rate is $10 per week. With rare exception the boys and girls are regularly enrolled pupils in the church school. Camp would undoubtedly be of great benefit to any boy or girl who attended, but this camp is not a thing in itself. It is a continuation of the year's work and a preparation for the work to come.

That the camp achieves its purpose, at least in part, is attested by parents and teachers. Boys and girls come back with something which is indescribable. New attitudes have been developed. There seems to be an enthusiasm for right living. Loyalties are developed to ideals and to the church. Christ's way of living and facing questions has been tried.

One parent sent this letter: "Enclosed is Glenn's application for camp. He has earned most of the money himself.

"When Glenn came back last fall we noticed a remarkable change. He was kind to us all and seemed eager to do only the right thing. It seemed too good to be true and we were mean enough to think it would not last long. But after nearly a year he seems more wonderful than ever.

(*Continued on page 44*)

Giving Leadership Experience to Youth

By Paul M. Limbert

Professor of Religion, Franklin and Marshall College, Lancaster, Pennsylvania

I DO not want any teachers in my Sunday school under forty years of age. They do not have enough experience to teach religion." This statement was actually made by a pastor in a public gathering. His assumption was that one must first accumulate knowledge and skill, then pass it on; "impression," then "expression." The pastor was old enough to know that the development of skill does not take place in that way. If he were consistent he perhaps never would have entered the ministry. One who does no teaching before forty has small chance of becoming a good teacher afterward. Development of leadership capacity is a process of *give* and *take*, an alternation of study and experience.

Another pastor in the same town, after lamenting the difficulties of young people's work in his church, confided: "We do not know what to do for our young people." His statement betrayed the real difficulty: he and his workers were trying to do things *for* their young people rather than *with* them. Young people have a habit of suspecting that those who seek to do something *for* them are doing it *to* them.

The superintendent of a church school demanded recently: "Isn't it the purpose of the community young people's work to train for leadership in the local churches? Then why do some of our young people fail to maintain an active interest in their own school?" Further questioning revealed the fact that this superintendent expected the young people to support the traditional procedures in their church school and when they sought to introduce a few changes he charged them with non-cooperation. No wonder the enthusiasm aroused in conference and camp often wanes in the hearts of young people, when in their churches there is no vision of progress and no willingness to call upon youth for suggestions.

There is a more hopeful side, however. Many churches are giving young people almost unlimited opportunities for leadership.

How One Church Does It

To be concrete, let us examine the situation in one church where definite attention has been given for several years to providing experiences in leadership for young people. At the heart of the program is a young people's council. Since all the young people's work in this church is coordinated, this council is responsible for Sunday evening meetings as well as for the morning session of the church school. The council plans the content and the leadership of the worship service in the young people's department on Sunday morning and of the Sunday evening worship and discussion. These services are almost always in charge of young people. The council plans also for special services to which the whole church is invited. Three dramatic services of worship are given each year. Plans for community enterprises are discussed by the same group, as are also occasional social meetings.

The pastor of this church enlists the cooperation of young people continually: in financial canvasses, visitation evangelism, church paper campaigns. Almost fifty per cent of the teachers in the church school are young people. The entire junior department is carried on by persons under twenty-five. All but one of the teachers in the last vacation school were young people. Each summer from five to ten young people go to leadership training camps.

A project recently begun is worthy of special mention. Through one of the committees of the young people's council a meeting was arranged for the study of conditions among the negroes in the city. A social worker, director of a small recreation center for negroes, came to a Sunday evening meeting and gave a new insight into the existing situation. Another negro girl played the piano beautifully. Tentative plans have been made to have several members of the group attend the meeting of the colored young people on a Sunday evening. A college student who was present at the meeting, an experienced participant in college dramatic productions, has volunteered to help the colored young people prepare several plays to be presented at his church.

When one surveys the total number of opportunities for leadership on the part of young people in one small church, the list is imposing. In these actual experiences of leadership lie the possibilities of the most effective training.

What Are the Values?

In this particular church many of the fruits of this process of leadership training are already apparent. One girl of twenty is principal of the junior department of the church school, an officer in the county young people's council and an active leader in the Sunday evening meetings. A college student, closely related to this church although not a member, was assistant principal of the vacation school last summer, is president of the city young people's council, an officer in the student Y. M. C. A., and teaches a class of boys on Sunday. A number of college and seminary students are closely related to the work of the school. Several young men who served in the school during their seminary course have become specialists in religious education.

But the giving of leadership experience to youth is not simply a gracious act on the part of the church done for the sake of the development of the young people; it is an essential factor in the life of the church itself and indispensable if the program of the church is to be effective. Young people have a contribution to make, not only in relation to their own programs but in many other phases of the work of the church. The church needs the idealism and the fresh insight of youth. The church which does not use

young people to the full not only loses in the years to come because of inadequate leadership; it loses now because it is neglecting valuable resources of wisdom and skill. Recently in a certain church a change was made from the traditional type of evening service to a program devoted wholly to young people, opening with a social hour and concluding with worship and discussion. Although the change is welcomed, the effectiveness of the procedure has been lessened somewhat thus far because the young people have had little share in determining the nature of the program and the topics for discussion. For best results there must be a fellowship of youth with adults both in the planning and the executing of a program.

Problems for Leaders of Youth

In this giving of leadership opportunities there are significant problems which may not be overlooked. (1) *How shall young people be given adequate experience in leadership without being burdened?* It is safe to say that those best fitted for leadership in the local church are likely to be challenged to leadership also in the community or in the high school or college. There is danger that a few of the most capable young people will be overburdened with responsibilities. If they are "swamped" with duties, their efficiency is impaired and their health endangered. Besides, some are going to wonder whether young people should be asked to face so many serious responsibilities, since the weighty problems of life will confront them soon enough at maturity. Young people must count the cost of leadership experience, costs in time and energy. The democratic process in education involves more meetings and less speed in arriving at conclusions. Yet is there any doubt what young people will choose when they are offered either the apparent freedom of responsibility which goes with benevolent autocracy or the obligations which accompany democracy?

(2) *How can there be adequate supervision to make the leadership experience educationally valuable?* Surely it is not enough to hand over opportunities for leadership to young people and let them work out their own salvation. To give youth leadership responsibility means not less work for adults but more. A minister or superintendent can probably arrange a service of worship for the church school more quickly than he can sit down with a committee and help them plan a service. The role of an adviser requires patience and tact. Yet all will agree that an experience of leadership is not fully rewarding unless preceded by careful preparation and followed by thoughtful evaluation. Somehow both young people and their older leaders must find time for adequate planning and for reflection. Otherwise the experience of leadership will not develop genuine insight and skill.

Silhouettes of Youth Leadership

I. A Youth Leader and the Cigarette Problem

What Happened

IN a Manitoba town a lawyer, who was the teacher of a boys' class, was accosted on the street by one of his boys and asked for an interview in his office. When they were alone, the boy said, "Mr. —— should a Tuxis boy smoke cigarettes?" (The class had recently been organized as a Tuxis boys' group, and thus a new group ideal had begun to have its influence upon each member.) The man said, "I know that I shouldn't, but whether a Tuxis boy should or not I do not know." The lad was surprised and then the man said, "Suppose we find out." The boy's interest was aroused and the man gave him references to some books and articles that he could secure or write for in which he could get scientific information in regard to the effect of tobacco on growing boys. Then he waited. A week or so later the boy returned loaded with information and very enthusiastic. Then the teacher said, "Why not come to our class next Sunday and take the lesson period to tell the other boys what you have found out?" This was arranged and the boy conducted a perfectly fascinating period with charts and all sorts of information. The class voted to continue the discussion the next week, and then they remained for an hour afterwards to follow up the matter. The result was a fine piece of educational work as far as the tobacco problem was concerned and a very wholesome attitude and practice on the part of the members of the class.

Was This Leader's Procedure Right or Wrong?

Should he have expressed his own conviction to the boy immediately? Was it wise to interrupt his regular lesson period for the sake of bringing in this problem? Was the boy a better teacher on the tobacco question than the teacher himself?

What Can You Do?

Have the members of your class, boys or girls, ever asked you a personal problem? Have you ever encouraged them to do so? Have you ever taken any steps to make it easy and natural for them to do so? When they ask you personal questions, do you say something to settle the matter once and for all, or do you use the question as a point of departure? Have you ever used any plan for uncovering their interests and problems as a starter for vital personal contacts?* Do you "teach a lesson," or "lead a human life"? —P. R. H.

*See Christian Quest pamphlet No. 3, *How to Study Individual Growth*, 10 cents, and chart form, "My Quest in Individual Growth," 20 cents per dozen. Order from denominational board, state council, or International Council of Religious Education, 5 South Wabash Avenue, Chicago.

International Leadership Schools and Camp Conferences

Dates for Leadership Schools

Geneva Glen, Colorado
Aug. 5–17
Lake Geneva, Wisconsin
July 22–Aug. 3
Lake Winnipesaukee, New Hampshire
Aug. 5–17

Dates for Young People's Camp Conferences

Geneva Glen, Colorado
Girls, July 9–22; Boys, Aug. 20–Sept. 2
Lake Geneva, Wisconsin
Girls, Aug. 6–19; Boys, Aug. 20–Sept. 2
Lake Winnipesaukee, New Hampshire
Girls, July 23–Aug. 5; Boys, Aug. 20–Sept. 2

For further information write to the office of your state council, your denominational board, or to the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

The Present Status of Tests and Measurements in Religious Education

By Ernest J. Chave

THERE is an increasing sense of need among religious educators for instruments of measurement for the processes in which they are engaged. They do not want to proceed with merely good intentions as a guide. They want some measures of results that will indicate the right direction for effective work, that will show how far objectives are being realized. They want scientific data to help them build programs. As the number of professionally trained men and women entering this field increases the demand for more exact measure will be greater. The universities, colleges, and seminaries are giving larger and larger place to religious education; the directors of religious education are organized and are meeting in regular conferences; The International Council of Religious Education has a Bureau of Research and The Religious Education Association a Research Committee, both are seeking to guide fruitful investigations and to stimulate the invention of measuring devices. Workers in the field are being helped to plan, execute, and evaluate their work. The blind zealot is being checked. But when we invite thinking we also invite embarrassing questions.

At the present moment radical changes are being made in the curriculum of religious education. The old objectives, courses, texts, materials, and teaching techniques are recognized as inadequate. They are not meeting the religious needs of the generation growing up in a most complex social order where processes are subject to scientific investigation and control. Before the new curriculum is broadcasted it must be experimentally tried out and we must be reasonably sure that the new is better than the old. This involves measurement, and very few measuring instruments are ready for use.

The Cost of Progress

Progress is being made but progress is slow. So far as the writer is informed there is no person in America at the present time who is giving all his time to the production of and experimentation with tests and measurements for religious education. There are a good number who are doing part time work and their results show that much more thorough and extended research is warranted. But this is expensive and difficult. Hartshorne and May in the Character Education Inquiry studies have given us some idea of the time and money involved as well as the pioneer work that must be done before anything worthwhile can be expected. Their studies have shown however the possibilities and some directions where further work will yield more meaningful results. As the expenditure of large funds for research in general education, in the social sciences, and in the particular area of character education prove justifiable there is no doubt that similar sums will become available for research in religious education.

The research worker in religious education cannot expect to be an expert in the field of religion and theology and at the same time know all the techniques of the psychologist, sociologist, educator, and statistician. Those who are intelligent in, and appreciative of, the aims and trends of religious education must direct the investigations but they must have the assistance of technical experts from related fields. Fortunately a good many of our psychologists, sociologists, educators, and statisticians participated to a greater or less degree in the processes of religious education and some of them are enthusiastic over the endeavor to put religious education on a scientific basis in so far as that is possible. But with the tolerance in modern religion and with the desire to make religion function in all phases of life it is extremely hard to specify the particular field of religious education. There is no general agreement on the dividing line between moral and religious education and further there seems to be a common desire not to try and make one. Yet there must be some working delimitation of the specific field of religious education and we believe that will come in the functional value of religion.

Ernest J. Chave is professor of religious education in the Divinity School of the University of Chicago. This article was first presented by him as a paper before the Research Advisory Section during the recent annual meeting of the International Council of Religious Education at the Hotel Sherman, Chicago. In it he gives us a careful study of the situation today in the field of character and religious education tests and other measurements, and calls attention in particular to the problems which still need to be solved by the professionally trained religious educator. It will be seen that measurement in religious education is still in its beginnings and that the church school teacher need not feel discouraged if he finds it difficult to make use of tests. Professor Chave guides his reader into a clearer understanding of the trends in the field of character measurement and helps him to form right attitudes toward this significant scientific development. Other papers presented by a number of individuals at the Research Advisory Section meetings on the general topic "Research in Curriculum Construction" appeared in the April issue of *Religious Education.*

Breaking Up A Religious Experience

In the religious point of view moral laws are universalized and the universal laws are called God's laws. Persons are caused to think of their conduct in relation to God who represents to them the spirit of life in the on-going process that is working toward the expanding ideals of life. The total meaning and worth of life is interpreted, as it cannot be otherwise, by human personal experience, and the focussing center and moving spirit of the whole is conceived as a personal God whose purposes are revealed in the trends toward universal human betterment. Faith is directed toward an eternal order as discovered values are projected forward, and the habit of counting on the future as we live today gives assurance to the larger hope. In religious education study is given to the experiences of those who have exhibited religious faith, religious ideals, religious purposes, and religious qualities of life. Especially is attention directed to the life and teaching of Jesus and to outstanding leaders in human history who have shown by the character of their lives the values they experienced in religious faith and God relationship. Religious concepts have changed and are changing. But the values and functions of religion are a racial reaction, a response of mankind to the world in which he has found himself, an age old attempt to fathom the meaning and purpose of life.

Tests and measurements in religious education must seek to indicate the differences in conduct due to religious faith, religious purposes, contact with religious persons and institutions. They must serve to discover the degree of comprehension and the effect of religious ideas, ideals, hopes, and beliefs. They must show how far and in what direction conduct is modified by the emotional experiences, the æsthetic appreciations, the widened horizons, and the philosophy of life that arise from participation in religious practices, individual and social. They must show some of the results of organized worship and of the use of planned curricula.

Outstanding Problems Which Require Solution

Very little has yet been done. We have a few pencil and paper tests of religious knowledge, especially of biblical knowledge, but practically nothing has been done in measuring the relation of such knowledge to conduct. Several lists of tests and other devices that may be used have been published. It is assumed that those who are interested in this article have read or have available the copies of *Religious Education* for the past year, and no attempt will be made here to repeat these lists. G. B. Watson of Columbia,[1] Mark May of Yale,[2] and the writer[3] have published articles in the past year covering this field and many types of studies have been reported in that journal. One of the first steps in the development of accurate measuring instruments will be to get working definitions of what is meant by such concepts as religion, religious education, religious faith, religious dynamic, God, spiritual, Christian, church, immortality, salvation, spiritual experience, and other terms of common usage in religion and religious education. Most of our religious terminology is colored by the non-scientific age in which it arose. Modern religious education must speak in relation to a world that is ordinarily described by reference to laws and governing principles. Superficial tests of knowledge or of adherence to religious customs are inadequate. Experimental situations are difficult to control and determining factors in any human conduct are extremely hard to isolate. The value of measuring instruments will have to be validated. There are no easy methods. Only a few beginnings have been made in the matter of measuring feelings, emotions, attitudes, appreciations, and motives, but these occupy a very large area in religious behavior.

If some of the more urgent fundamental problems could be agreed upon by religious educators research could be more intelligently and economically directed. There is need for cooperation in the studies undertaken, and for conservation of whatever tools, methods, or findings prove to be fruitful. Most of what has been done so far has been more or less at random, or by chance interest or re-

(*Continued on page 48*)

[1] *Religious Education*, March 1928. [2] Ibid, June, 1928. [3] Ibid, June, 1928.

A Junior High Wicota Program

By Gladys O. Small*

"MISS ARNOLD, you must think that I am a tomboy," gasped Hilda as she ran toward the leader, "but do you know that I've not had as good a time as I have had today since I was a little girl?" And Hilda looked it. Her pretty bobbed hair was rumpled, her cheeks red from the recent dash through the autumn woods, one leg of her knickers almost touched her ankle while the other looked temptingly down at its partner. Hilda was one of the junior high school girls and boys who were on an autumn frolic which was a part of the new program for the church school department.

"Wanda loves the junior high school department," said a mother, "she has not been interested in Sunday school quite as much as she is now since she was in the beginners' department. She sings in the small choir; takes part in the worship services, loves her teacher, studies her lesson and adores the week-day activities. Your program surely appeals to her."

"Those intermediates are neither coming nor going," says many a leader. "True," says the writer of this article, "but what becomes of them between times?" This article tells how one department planned a program for these "in-betweeners."

The Akita-tanka†, two Onspikiyes, and a Wanji sat on the platform before this group of junior high school students. It was the worship period. The Wanji, a boy of thirteen and president of his class, was reading Theodore Roosevelt's "The Right Kind of American Boy" in a clear strong voice. Akita-tanka, the man with foresight, consecrated and devoted to his task was the superintendent and one of the Onspikiyes was the assistant superintendent, an attractive young woman with a beautiful Christian character. The other was a helper who went back and forth in various groups, but who loved especially these boys and girls sitting in front of her. Suddenly a smile spread over her face. There was Teddy with the perpetual twinkle in his eyes; Robert's elbow seemed ever in the wrong place—just now William was finding it boring. Herbert's foot wiggled about and finally found John's. John winced and doubled his hand in fist formation. Margaret pushed her pretty locks under the tight attractive hat; Georgine adjusted her new lace collar and Harriet made prominent her silk stockings and new shoes.

Who are these eager, active boys and girls? Are they children? John at thirteen would turn away in disgust if spoken to in the language of the eight or nine-year-old child. Are they then young men and women? Suggest to John's sister Bertha, who is sixteen, that she take John with her on a frolic! She will refuse to take that "child"; he always acts like a baby and is so ridiculous.

Who are they then? And *where* are they? One is reminded of the mountain climber as he reaches the "half-way point" in his climb. Looking back defiantly at the foot of the mountain, he, the conqueror (thus far), looks humbly and eagerly toward the summit. If he were only at the top that he might look out over the great world—how he wants to see what is on the other side of the mountain! If only he could jump or fly to the top. But he must climb, therefore he travels on with the eagerness of the quest written upon his face and motion as he nears the goal.

The Onspikiye (leader) closed her eyes as she thought of the challenge that had come to the teachers and leaders of this group, and how the challenge had been met. It was like a scenario! One scene crowded upon another:

Scene One: The determination of the superintendent to do something for these "in-betweeners."

Scene Two: The summer vacation and a card saying, "I am resting and preparing for a great program with our junior high school group."

Scene Three: The group of meetings lasting far into the night when the vital needs and opportunities were charted. A circle in the center of the chart represented the center of the student's life. Emanating from this circle were squares in which the needs of the pupils and the opportunities in the department for meeting those needs were listed and grouped. There were twenty-one needs listed, beginning with daily worship and communion with God, and running through such items as pictures, world brotherhood, camping and health, to recreation at the end of the list.

Scene Four: The leaders' group facing the problem, "What kind of a program can we have to include these needs?" Miss ——, the assistant superintendent saying, "Why not use the Wicota plan?" Why not, indeed! Junior high school boys and girls are surely searchers and discoverers. They are seeking to find themselves; they are discovering an entirely new world; God is newly discovered in this greater universe; they are reaching out—seeking and discovering in all phases of life. Why not call them "Akitas" (meaning searchers)? With this in mind the program was developed on the basis of the Wicota idea.

Scene Five: The group of teachers meeting to discuss the program and the hearty response to cooperate in the program.

Scene Six: The night before the department banquet each group of boys and girls with crepe paper, table, a quest, colors, and a name. Interest was at its height and here were seen junior high school boys and girls starting on their quest.

Scene Seven: The banquet where there were songs, a display of color and of course the inevitable "eats." Then the challenge of the new program as given to the searchers. First the simple story of the seven Indian braves, told by one of the leaders, wearing Indian dress, moccasins, and head band.

Seven Indian braves were chosen by their beloved old chieftain to climb a steep mountain not very far from their tribal home, that he

*Director of Religious Education, Roseville Methodist Episcopal Church, Newark, New Jersey.

†The terms used in this article, "Wicota," "Wanji," etc., have been used the last two years in the International Council Older Boys' and Girls' Camp Conferences. This article describes a very interesting experiment in adapting their use to the work of the local church.

might discover which brave was prepared to take his place as head of the tribe. Early in the morning the lads started out but at different times during the day six returned, tired and weary bearing branches of trees and pieces of moss, which were growing at the highest point they reached. The tribe waited anxiously for the seventh boy. Night came on, the fire was built but the lad did not return. The wolves howled in the forests, the wind grew cold, and still he did not return. About the fire there was a silence, and a longing to know what had happened. But anxiety was in vain, for late in the night the youth ran into camp, ran to his chief and said breathlessly, "Oh, chief I bring you nothing in my hands, for where I climbed there were neither trees nor shrubbery, there was nothing but stone—but chief" (his face was glowing) "I have seen the shining sea." "Yes," said the old chief, "I too reached the top of the mountain and saw the shining sea when I was young. You alone are worthy to become head of my tribe."

The story-teller continued "There is another chief, and another group of braves. The chief is Jesus Christ, and the braves are you boys and girls. He asks us to climb the mountain of life together. As we climb we will discover many things. There will be muscle height, education hill, mountains of truthfulness, honesty, and kindness. There will be the heights of love and service; and as we near the top, there will be character peak where we will find God."

The program and names were explained by the superintendent with his challenge: The Wanjis (Wän'-jas) are searchers who run ahead. The presidents of the classes are given this name. The teachers and helpers in the department are Onspikiyes (Ŏn-spĕk'-e-yās), meaning helper, friend and guide. The Wicota is the class group. The Akitas are the members of the department and the word means "searcher." Our superintendent was given the name "Akita-Tanka" or the Great Searcher. Akita-Tanka explained that each Wicota would have a quest. There were eight Wicotas in the department and only six quests given by the International Council of Religious Education (See *Youth in Camp* in Christian Quest Materials*), so two others were added to the list:

Iye Akitas (E'-yā)	—Searchers for the inner best self Color—Orange
Kola Akitas (Kō'-lä)	—Searchers for helpfulness to others Color—Green
Teca Akitas (Tā'-chä)	—Searchers for new discoveries Color—Red
Onspe Akitas (Ŏn'-spā)	—Searchers for new heights Color—Dark blue
Wowicaka Akitas (Wō-wĕ'-chä-kä)	—Searchers for unknown truths Color—Purple
Wakantanka Akitas (Wä-kän-tän'-kä)	—Searchers for God Color—Gold
Katiyopa Akitas (Kä-tē-yō'-pä)	—Searchers for the open door (opportunity) Color—Light Blue
Wakancin Akitas (Wä-kän'-chin)	—Searchers for Life's Great Purpose Color—Brown

The Wanjis were asked to gather at the speakers' table where felt arm bands (the color of the individual Wicota quest) were presented to them for the Akitas in their groups. The Akitas were told to wear these bands at all activities created by the department and to mark them with the name of their quest.

Scene Eight: A Sunday service of worship. The theme, "What is Self?" was one of the four services on "The Discovery of Self" or the "First Quest." "How others have Discovered Self," "How Can I Discover Myself?" and "Myself and the Four-fold Life" were the other divisions of the first quest. Each succeeding month a quest was used with similar divisions.

The Iye Akitas (Searchers for the Inner Best Self) were in charge of this service "What is Self?" One Akita led in prayer, another read a poem and still another talked about "Self."

Scene Nine: A group of girls playing volley ball, and Indian Rubber Ball. This is repeated on definite nights in the month, which are junior high recreational nights.

Scene Ten: "The First Thanksgiving," a social and gifts brought by the Akitas for those less fortunate.

Scene Eleven: Akitas roller-skating on the cement floor in the basement of the church house. What fun!

Scene Twelve: "Gifts for the King" in the junior high school department on Christmas Sunday morning. The Madonna scene, with shepherds, wise men, and Akitas presenting to the Christ-child their material gifts and later the gift of self when they sang:

> Just as I am young, strong and free
> To be the best that I can be
> For truth, and righteousness, and thee;
> Lord of my life, I come.

The Scenes are ended. The Onspikiye realizes that the worship service has begun. These boys and girls are at Worship. Eager eyes are watching and waiting and searching! As the leader looks into them she prays that she may give them a message that will help guide them during the year.

A report is so inadequate. There are experiences that cannot be expressed in pen and ink. There are mistakes and problems. And there are opportunities that have not been touched. For this program is a babe in arms. It is just opening its eyes to the wonder of the vast world it sees about. Leaders of vision and love for junior high school boys and girls can do great things for them. They have too long been neglected.

The story is told of an old schoolmaster who removed his hat and bowed each time he met one of his boys. When asked why he paid so much tribute to them he replied: "Do you not know that I am bowing to the future presidents of the United States, future leaders of the world?"

Who knows? We may be ministering in some small way to future leaders and who can tell what influence for good our ministering will have upon the world?

*Price, 15 cents. Order from your state council, denominational board, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago. The pronunciation and meaning of all these terms are given in the pamphlet.

Vocational Guidance—A Responsibility

(*Continued from page 13*)

girl between the ages of twelve and eighteen could not be interviewed and counselled by someone in the church equipped to handle this? These questions only suggest a line of attack possible for the church school.

Our church school is one of the instruments which God has placed within the community to be used to help youth find their places in the world. We must as the knight of old, equip for it. The following books are suggested as aids. In some cases, it may be advisable to add the Christian emphasis or application.

Rosengarten, *Choosing Your Life Work.* McGraw Hill Book Company, New York.
Bernays, *Outline of Careers.* Doubleday, Doran and Company, Inc., Garden City, N. Y.
Evans, *Educational Opportunities for Young Workers.* Macmillan Company, New York.
Lyon, *Making a Living.* Macmillan Company, New York.
Forbush, *Be Square.* Charles Scribner's & Sons, New York.
Cohen, *Principles and Practices of Vocational Guidance.* Century Company, New York.
Horton, *Out Into Life.* Abingdon Press, New York.
Moxcey, *Finding My Place.* Abingdon Press, New York.

Financing the Vacation Church School

By WALTER M. HOWLETT*

IT is easier to finance the vacation church school than any other part of the work of the Christian church. If there is one appeal more potent than any other it is that children may be given a spiritual interpretation of life. This spiritual interpretation multiplies the values of all other desirable experiences, if indeed it does not actually create all values. It is an invaluable asset that the Bible is almost invariably the center about which the curriculum materials focus, and for the average Christian stamps the school as one he can approve and support. If there is one item of our program of religious education for which money can be secured, it is the "Daily Vacation Bible School," or, as we are now coming more and more to call it, the "Vacation Church School."

The proper financing of the work includes at least three distinct phases. There is the financing of the denominational and the interdenominational world-wide programs through the denominational headquarters, the World Sunday School Association, and the International Council of Religious Education. Then, there is the financing of the local areas, denominational and interdenominational, and the financing of the local church school. This paper is concerned with financing of the local area, denominational and interdenominational, and that of the local school.

In large cities and areas, it is necessary to have a budget to take care of what may be called the creative function. It is much better in attempting to secure funds to call it the creative phase than to term it, "overhead." Nobody wishes to finance an overhead organization. Such an appeal would fall on ears that do not hear, and literature designed to secure funds would fall before eyes that do not see. If, however, that appeal is to *create*, that is a different matter entirely. The latter makes an appeal to any person with the least business acumen. This fund should take care of the salaries and other necessary expenses of those who promote the idea and much promotion is necessary now and will be for years to come. Then, it should provide for the training of teachers to supervise the schools and to underwrite the expenses of local schools. In some cases, such as distinctly home mission centers, and foreign language schools, it is customary to pay the entire expense, though I am convinced this is a mistaken policy. This underwriting should be done jointly by the community council of religious education and by the local society representing the denominational boards. More and more, the denominational boards are realizing that the very best instrument to have for aiding the home mission church to reach its constituency is the vacation church school. Many a church is saved from extinction or its usefulness multiplied through the conduct of a successful vacation church school. All the major denominations are ready to function in this way. There is a difference of opinion whether the community council should aid directly in financing a local school. I am convinced it should, both for the sake of its own budget and for the purpose of increasing the number and the quality of the vacation church schools within the area.

*Secretary of the Department of Religious Education of the Greater New York Federation of Churches.

THEN there is the problem of the financing of the local school. How it should be financed depends somewhat on the type of school. Some community schools there must be but, more and more, thoughtful people are coming to the conclusion that the local church is the unit in Protestantism, and this fact applies with regard to the Sunday session of the church school but it seems to be doubtful with regard to the weekday schools. It is becoming clear that as a general rule it applies to the summer session. Thus the community vacation church school would be an exception rather than the rule. If there is to be a community school, a council should be formed of officers representative of all the churches concerned. A budget should be carefully prepared by the committee and an attempt made to get each constituent church to take its share of that budget and to have the same placed in the respective budgets of the churches concerned. If it is not all provided in that way, then it is a simple matter for a live finance committee to secure the remaining amount through personal contributions.

In organizing a school for the first time in a church, it will be necessary to present the matter to the religious education committee, or if there is no such committee, then one must be created. This committee must carefully prepare a budget. In some churches it will be easier to get those who teach to give the greater part of the expenses of the school the first year. This will depend somewhat on the amount of money handled by the members of the church. In a farming or village community, money is not always a plentiful commodity. It is easier for people to give their time. In other churches, a fairer proposition, of having the whole membership participate and of paying the staff somewhat adequately from the start, can be undertaken. The first year, the budget for the vacation school can hardly be placed in the general budget of the church. It will be necessary for some one to present the matter to the congregation on a Sunday morning and to secure subscriptions then and there, or to have the congregation appoint a finance committee whose duty it would be to appeal for subscriptions. If the entire amount is not thus secured, then the community organization or the denomination may underwrite it. In most cases, the money will come later if the school is a success and it will not bear heavily on the underwriting agency. To underwrite has been rather popular in the center in which I have had the most experience. From the first year, if the school has been reasonably successful, it will be a simple matter to have the expense placed in the budget of the church, both for the sake of the ease which the church will secure its budget with the added appeal and for the sake of the more adequate religious educational program for the children of the church.

"Shur-Fit" Paper Caps. **Vacation church school leaders will be interested to learn of these novelties. Just the thing for practical advertising. Will catch the interest of boys and girls. Reasonable cost. Write to Rockford Advertising Specialty Co, 635 Garfield Ave., Rockford, Illinois.**

A Service of Worship for Children's Day

For Use in a Small School

By Cecile Houghton Stury*

THIS service calls for children, junior age and under; songs, verses, and music with which they are doubtless familiar; and no special costumes. The platform may be arranged as much as possible to represent the out of doors. Chairs, settees, and so forth, may be draped in green to represent grassy mounds; rustic seats may be here and there; ferns, flowers, and branches prettily arranged at back and sides. A bird's nest should be hidden somewhere and a few wild flowers "to be picked." A bird in a cage may be added if it is well behaved and sings only low short songs which do not interrupt the service. The hymns used are from *A First Book in Hymns and Worship* by Edith Lovell Thomas and published by the Abingdon Press, New York. The congregation should be asked to enter into the service prayerfully.

Order of Service

Piano Prelude: "Spring Song," Mendelssohn

A primary child enters from right, skips happily to center, pauses to look about and recites naturally:

"For, lo, the winter is past:
The rain is over and gone;"

Child notices flowers, picks a bouquet, smells of them, holds them out to admire them and continues:

"The flowers appear on the earth." (*She looks up at the bird.*)

"The time of the singing of birds is come."

Child continues to cross platform; meets pastor who has been approaching slowly from left and has been interested in watching child.

Child: Good morning, Mr. —— (uses pastor's name). I was just looking for you. You know, Mr. ——, this is Children's Day and we want you to come and tell us a story.

Pastor: Why, so it is Children's Day! And nothing would suit me better than to spend the day with you. Where are the other children? Tell them to come.

Child runs to bring the children. They come from the seats where they have been sitting during the introduction of the program. They gather informally about their pastor singing: "'Tis God Who Sends the Spring," No. 38.

Pastor (*looks about, hand on shoulder of a child or holding the hand of a little one or whatever position is natural*): Everything is so beautiful—the flowers, the sunshine, the birds—the *spring!* Shall we sing our thanks to the Father who sends them?

Pastor and children bow their heads reverently and sing chorus only of: "Father, We Thank Thee," No. 15. *Pastor sits down with children grouped about somewhat suggestive of the picture of Jesus and the children, a copy of which is on the platform. One child is busy looking about among the ferns and bushes and comes to the pastor with an empty robin's nest.*

Child: See what I have found. A nest!

Pastor (*examining it with children*): It is a last year's nest. A *robin's* nest, I think. See—here are sticks and straw, a string (whatever is found) and all put together with mud. (*Elaborate slightly if it seems natural and best.*)

Pianist plays music of, "A True Story," No. 57.

Children: Sing "A True Story."

A Child: We know a Bird Lullaby.

Pastor: You do? Sing it for us, please.

One child takes the nest in his hands while others "cup" their hands into the shape of a nest and rock them gently as in the wind while they sing the lullaby, No. 54.

Juniors are heard off stage singing "O Come and Let Us Worship," No. 3. ("This Is My Father's World," No. 14 may be substituted.)

Pastor: There are some more boys and girls outside. Go, ask them to come in.

The child asked to go opens the door and the juniors enter, each carrying his Bible. Children rise and mingle singing again "O Come and Let Us Worship." *All are seated in different grouping than formerly.*

First Junior Boy: We have been reading the finest stories in our Bibles—stories that Jesus told.

Group respond with first verse of "Tell Me the Stories," No. 22.

Second Junior Boy: One day Jesus was on a mountain talking with some people and he showed them the birds. He said (*opens Bible and reads*) "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?" Matt. 6:26.

Third Junior Boy: I am sure Jesus must have loved to watch the birds. And he knew all about them. Didn't he say something about the flowers, too?

Fourth Boy: Why yes, here it is in Matthew 6:28 and 29. "And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Junior girls are given chord from piano and immediately sing as response first verse of, "The One who Clothes the Grass," No. 93.

Primary child brings red rose to pastor saying "See, my rose has blossomed at last." *Pastor and children listen attentively while* "The Little Prayer of I," No. 35 *is sung by the junior girls or a soloist.*

Fifth Junior Boy: Do you know, I think the grass is beautiful! Didn't Jesus mention it, too?

Sixth Boy (*opening Bible to read*): "But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Matt. 6:30, 31.

Junior girls respond with second verse of No. 93.

Pianist plays softly the prelude of, "Birds and Butterflies," No. 56. *Pastor and children listen.*

Pastor: What does the music sound like?

Children: Birds flying! Butterflies!

Pastor: Would you like to play that you are birds and butterflies?

Pastor and older children clap hands softly. A small child "flies" off from the platform followed by another and another till all the little ones who like are flitting about down the aisles and all about the church, some of them pausing on bended knee with folded wings (arms over head—palms together) on imaginary flowers and again flitting. At a signal from the pastor to the leading child they all come back and "light" on the platform. Their little play ends as the juniors finish singing the song.

Child (*to pastor*): Don't forget, you're going to tell us a story.

Pastor: All right, now for my story. *He refers to the picture of "Christ Blessing Little Children" and proceeds with a story of Christ blessing the children,* closing with,* It was a very, very happy day when the children went to see Jesus—a real Children's Day.

Solo (*by pastor if he can sing it*): "I Think When I Read That Sweet Story," No. 27.

Pastor: And now before we go home, let us thank the Father for all his goodness by bringing our gifts.

Juniors take the offering. When they bring it to the altar the children repeat or sing the prayer with which they are familiar, "Take This Offering, Dear Father," No. 30.

Benediction: By pastor.

If it is desired the pastor may give each child a copy of the picture about which he told the story.

*Hebron Parsonage, Fort Atkinson, Wisconsin.

*A good one may be found in Beginner Graded Lessons, Part I. Graded Press, New York, N. Y.

Subscription Rates Reduced

Journal Subscribers Profit from Larger Cooperation

WE are happy to announce that, effective April 1, 1929, the subscription rates of the *International Journal of Religious Education* were reduced as follows:

	Old Rate	New Rate
Single subscription, one year	**$2.00**	**$1.50**
Five or more subscriptions to individual addresses (club)	**1.50 each**	**1.25 each**
Five or more subscriptions to one address (club)	**1.25 each**	**1.00 each**

It is now possible to do what we have long wished to do, furnish the *Journal* to Sunday schools in clubs of five or more to one address for $1.00 each.

This reduction in price has been made possible by the large increase in the number of subscribers.

During February a special subscription offer for clubs of five or more was made at the new rates given above. Subscriptions flowed in by the hundreds.

In response to urgent requests these special rates were extended to April first. Subscriptions continued to come in so rapidly that we were obliged to print 22,000 copies of the April issue.

Then the Board of Editors decided that the rates should be reduced permanently giving all subscribers the benefit of the increased circulation.

It is confidently expected that with the further cooperation of our subscribers the circulation will soon reach 30,000.

When the *Journal* was founded five years ago it was not self-supporting. With the loyal support of our subscribers and advertisers, and the generous contribution of time and effort of the Board of Editors, it has been placed on a self-sustaining basis.

It is our purpose to make the *Journal* render a larger service by furnishing practical suggestions and spiritual help to an ever increasing number of teachers and leaders in Christian education.

The size and quality of the *Journal* will be fully maintained, and every effort put forth to make it better.

HUGH S. MAGILL, *General Secretary*

A Label That Is a Libel

By Samuel M. Zwemer

IT is a well known fact that the attitude of Moslems to the Christian message is undergoing a great change. The political upheavals since the war, the rise of nationalism, reform movements in social life, and most of all a desire for higher ethical standards, have caused changes in the world of thought and life that are startling. Formerly, for example, the Koran was read in Arabic, but translations were not welcomed, and in many countries forbidden. In Turkey no less than seven translations of the Koran have appeared in recent years, and Albania, one of the most progressive lands in the Balkans, has also its new Koran translation.

As early as 1921 the progressive Moslems issued a translation into their own vernacular, based not on the Arabic original, but on Sales' English translation. The book was printed in Roumania, is dedicated to the Albanian immigrants of North America, and the Latin character is used throughout, instead of the usual Arabic character. The book is apparently for popular sale.

On the cover and in the text we find two illustrations, one of the Kaaba at Mecca, with its thousands of worshipers, and the other reproduced here.

Profëti (Pijambëri) dyke-vajtur për ndë Mediné

MUHAMEDI

HALID-BIN-VELIDI edhe EBU-BEQIRI

This latter picture is a startling appropriation of one of the old Bible pictures without permission. It is a case of plagiarism that speaks volumes. The title given with the picture may be translated as follows: "The Prophet Mohammed on his way to Medina, accompanied by Khalid and AbuBekr." Needless to say this familiar woodcut represents Christ and the two disciples on their way to Emmaus. Even as the editor of this Albanian Koran, desirous of glorifying Mohammed, draws him in colors taken from a Christian paint box, so the Moslem world today is unconsciously appropriating Christ. The leading poet of Cairo, Shauky Bey, in his nationalist poetry, reverts again and again to the life and character of our Saviour.

The Azhar University itself has purchased, and is using hundreds of copies of the Bible for the study of comparative religion.

The Albanian Koran is another illustration that Christ can not be hid; that Islam is moving, and that now is the time for us to press our advantage and preach Christ and him crucified to the world of Islam.

"Far and wide, though all unknowing
Pants for thee each human breast,
Human tears for thee are flowing,
Human hearts in thee would rest."

The Littlest Brother

By Mary Alice Jones

WHY, what is the matter, Rob?" Evelyn had found her little brother on the floor of his playroom in the barn, crying. He couldn't tell her what was the matter. "Has anything hurt you?" she asked.

Rob shook his head.

"Did you break your wagon?"

Rob shook his head.

"Well, Rob, I always thought you were too nice a brother to cry about *nothing*," Evelyn said finally.

"I'm not crying about nothing," he said. "I'm crying about *something*." And he started again.

It was a long time before Evelyn could get him to tell her what was the matter. But finally he said: "Tomorrow is Mother's Day."

"Well, that isn't anything to cry about, is it? I thought you would be glad that a special day has been set aside just for people to show their mothers how much they love them. I'm sure you ought to be glad." Evelyn's voice sounded cross, and Rob almost began crying again. But he winked back the tears, because he was *not* a cry baby, and he just was not going to cry any more.

"I am glad," he said, "but I can't do anything."

"Can't do anything? What do you mean, Rob?"

"I heard John tell you last night that he had told the flower man to send a whole boxful of roses to mother, and I heard Marvin tell father that he had bought a big book with pictures in it for her, and I heard mother herself tell you this morning that the postman had just brought her a fat letter from Brother Leslie with lots of money in it, and you know that you made a cake with white frosting on it and put 'Mother' on the top in pink candies."

"Why, of course, Rob, we all wanted to do something special for mother on Mother's Day. I can't see why that makes you cry."

"I don't see why you don't. How would *you* feel if you were the only one left out?"

"Left out? Do you mean that you are crying because you haven't anything to give mother?"

"Course I am."

Evelyn wondered why they had not thought about Rob when they were planning what they would do for mother. "You know, Rob, father will give you some money to buy something," she said.

"I don't want to buy her something with father's money," Rob said. "I want to give her something that's mine. But she wouldn't like my wagon or my dog or my train, and I don't know how to make a cake; so there's nothing I can give her."

"I'll tell you, Rob. I heard mother say just last week that she did wish she could go to the fields and gather some daisies. You know she isn't well enough to go out to the fields; so you can take your wagon, and I will go with you, and we will gather heaps of daisies, and then we can put them all around in the living room, and she will be *so* surprised."

"Will she really like daisies when she has roses from the flower man?" Rob asked doubtfully.

"Of course she will! Didn't I tell you that she was wishing for some just the other day? Why, anybody can order flowers from the florist, but it takes time and work to go to the fields and pick a wagonful of daisies."

And so it came about that when mother came home from church on Mother's Day, wearing the beautiful roses that John had sent from the "flower man," she saw her living room looking almost like a daisy field. "Why, it makes me think of all the good times I had at school," she said.

Rob stood in the corner, so proud of his

(*Continued on page 37*)

When hot the fever burns, and all around is still;
Back aches, eyes pain, and all so dark and cold
One scarce could wish to live; there comes
A cooling hand upon thy brow—
'Tis Comfort.

When life is dark and stormy, when loud
The angry thunder roars, and lightnings rage,
When all without and all within is conflict,
Comes a voice which soothes, and all is calm—
'Tis Peace.

When life is drab; no thing there is to live for,
All blank behind, and blanker still before,
No colors—all is gray, obscure, and misty—
A finger points to beauties never seen before—
'Tis Hope.

Whistler

MOTHER

When one ponders elemental mysteries,
Trying to interpret and to live aright,
But finds feet faltering, stumbling in the mire,
A hand points up to heaven, and one sees a star—
'Tis Faith.

When one succeeds, a face is proud and joyful.
When disappointments come, the face still smiles.
But, ah! when one is failing, and a pitfall yawns beneath,
Two arms enfold, protect, and guide—
'Tis Love.

And would you know the meaning of it all?
God could not give each mortal, angels five.
Instead, to each he gives but one
Who in herself embodies all, and more—
'Tis Mother.

—*Anna Ruth Nuttall*

The Meaning of Motherhood

A Service for the Second Sunday Evening of May

By HAROLD F. HUMBERT*

PRELUDE: "Ave Maria," Gounod

HYMN: "Faith of Our Mothers" (Tune: "St. Catherine")

Faith of our Mothers, living yet
In cradle song and bedtime prayer,
In nursery love and fireside love,
Thy presence still pervades the air;
Faith of our Mothers, living faith,
We will be true to thee till death.

Faith of our Mothers, guiding faith,
For youthful longing—youthful doubt,
How blurred our vision, blind our way,
Thy providential care without:
Faith of our Mothers, guiding faith,
We will be true to thee till death.

Faith of our Mothers, Christian faith,
In truth beyond our man-made creeds,
Still serve the home and save the church,
And breathe thy spirit through our deeds:
Faith of our Mothers, Christian faith,
We will be true to thee till death.

—*Arthur B. Patton*

SCRIPTURE READING (Selections from the first and second chapters of I Samuel):

And Hannah vowed a vow, and said, "O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me and not forget thy handmaid, but will give unto thy handmaid a man child, then I will give him unto Jehovah all the days of his life. And it came to pass that Hannah bare a son; and she called his name Samuel, saying, "Because I have asked him of Jehovah." And she brought the child to Eli. And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah. For this child I prayed; and Jehovah hath given me my petition which I asked of him: therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah. And he worshiped Johovah there. And Hannah prayed, and said: "My heart exalteth in Jehovah." And Samuel ministered before Jehovah, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year when she came up with her husband to offer the yearly sacrifice.

SOLO: "Mother o' Mine," Tours

PRAYER (*by Leader*):

Our Father, God, we thank thee for Christian mothers, through whom we have learned the reality of truth and the eternal nearness of the Divine. We are grateful for mother's strength and gentleness, for her unyielding devotion to difficult ideals and her sympathetic understanding of our weakness. Help us to be worthy sons and daughters, and to repay by generous living our debt of gratitude to the mother who has suffered for us. Help us to attain that Christliness for which she yearns. In the Master's name, we pray for a blessing upon all the mothers of the world. Amen.

MOTHERS OF GENIUS

LEADER:

On this day, dedicated to motherhood, we are to look into the lives of three mothers of Americans whom all the world knows, mothers of genius who are themselves geniuses. We shall see the simple woman of the frontier, who gave us Abraham Lincoln. The soul of humble Nancy Hanks is the soul of a saint.

After the mother of the statesman comes the mother of the poet. Her quiet dignity, her faith in family virtue, and her appreciation of the beautiful find expression in her gifted son, Henry Wadsworth Longfellow.

The third mother inspired in her daughter a spirit which helped to change the nation's history. Frances Willard was the scholar in action, the woman of culture who did not falter when duty called her to the cleansing of American life. To understand a great daughter, it is necessary to appreciate a great mother.

These three women embody eternal motherhood, the creative inspiration which gives glory to life.

(*The monologues which follow should be given simply and directly with no attempt at theatricality. On an open space on the platform, there should be the chair in which Nancy Hanks Lincoln sits. The other two mothers stand as they speak. Each should wear the characteristic dress of the period in which she lived.*)

THE MOTHER OF ABRAHAM LINCOLN SPEAKS:

Won't you come into the cabin and sit down? (*As the imaginary visitor and Nancy Lincoln are seated, the hostess continues.*) There now. We can talk. . . . How long have we been here? It'll be two years in the fall. At first we lived in the half-face camp out there. It has only three sides of logs and one of skins, and it gets cold in the winter. Tom made this new cabin very comfortable. He's always handy with tools. Abe likes to climb up into the loft on these pegs in the wall. He sleeps up there. . . .

How old is Abe? He was nine last February. Sarah is two years older. I had another baby boy but he lived only a few days. Abe's gone with the neighbors to the mill. It's seven miles, but he likes

*Minister, Church of Christ, Hiram, Ohio.

walking and talking with people. The men have taken the corn to be ground. If Abe had been here when you came he'd 'a' run out an' asked you a question. He likes to be the first to speak to anybody that comes. He always learns something from strangers. He wants to know about things. "Dad," he says to Tom, "what does 'independent' mean?" And another time, after the men had been talking, Abe says, "What's predestination?" One day I was working in the cabin and Abe came running in. "Mammy," he asks with a smile on his face and a twinkle in his eye, "who was the father of Zebedee's children?" He likes to tease, but there never was a boy who obeyed better.

Kentucky was where Abe was born, on the Rock Spring Farm. When he was four years old we moved to a better farm on Knob Creek. While we lived there Abe started to school. Zechariah Riney was his first teacher. . . . I enjoy reading, but I can't write very well. Tom can't write at all, and he thinks he'd get along better if he'd been to school. We both want the children to know what's in books. I say to them, "Go to school now, and learn all you can." And Abe kisses me and says, "Yes, mammy," and starts with Sarah on the long walk to school.

Sometimes I wonder how it is that times go so fast. . . . Time goes faster, you think, the older you get? I guess you're right. . . . Abe is getting to be a big boy. I can hardly believe that June twelfth was our twelfth wedding anniversary. Parson Jesse Head married us in June, 1806. He came riding on his old gray mare up to the Berry house in Kentucky, where the wedding was to be. He was a tall man, who preached with fire, trying to save men from godless ways. I was happy that day to be marrying a good-natured man like Tom. He has a kind heart, Tom has. People can't help liking him. He's never contented to stay long in one place, but he's strong, and a good shot, and brings us in plenty of wild game. You know how full these woods are of turkey and bear and deer.

You want me to tell you about our trip here? All right. Tom built a flatboat and loaded our things on that. He floated down Knob Creek, Salt River, and the Ohio. Then he came back to get us. We rode on two horses. Sometimes Abe rode behind me, and sometimes Sarah. Abe's bright eyes saw everything. When he came to the place where Tom had left the goods, we hired a wagon and brot the things here, sixteen miles.

Sometimes life seems hard. But when I'm working and wishing that we had things that we don't have, I like to sing,

"Jesus is a rock in a weary land,
A shelter in the time of storm."

Sometimes Abe looks up into my eyes, with those bright eyes of his that seem to read my soul; he says, "Mammy, sing about the cross." He can't carry a tune very well, but his voice croons with mine,

"Brothers, bear your cross;
It will only make you richer,
For to enter in that bright kingdom by and by."

I couldn't get along without songs to sing and my Bible to read. It's the only book I have. Abe loves to have me tell him the stories I've read there and heard the parsons tell. The first words Abe picked out were in the Bible. Have you ever noticed how the Bible cheers you up? When the things you long for are always away off yonder, the Bible gives you courage to keep on hoping. I believe that God is going to make my little Abe a strong man, and a good man. I try to teach the boy to do God's will. It's wonderful what the Lord can do for you, isn't it? (*She rises.*) You must be going? I'm glad you came. It does me good, when I'm alone, to talk to some one, and you're so sympathetic. Goodbye. God bless you.

THE MOTHER OF HENRY WADSWORTH LONGFELLOW SPEAKS:

As a child Henry was a lover of stories. He often asked me to repeat one that delighted him. It told of the sturdy Miles Standish, the learned John Alden, and the gentle Priscilla. It was a delight for my son to give permanent form to the romance of his ancestress. Her love of song was his:

". . . she sang the old Puritan anthem,
She, the Puritan girl, in the solitude of the forest,
Making the humble house and the modest apparel of homespun
Beautiful with her beauty, and rich with the wealth of her being."

Henry was born in Portland, Maine. He was named for my brother, Henry Wadsworth, a naval officer who fell at Tripoli. My boy was fond of the seaport town of his birth. In these later years he says:

"Often I think of the beautiful town
That is seated by the sea;
Often in thought go up and down
The pleasant streets of that dear old town,
And my youth comes back to me."

From my father Henry inherited an innate neatness and dignity of carriage. My father was a man of middle size, well proportioned, who carried himself so truly that many thought him tall.

Henry graduated from Bowdoin College at the age of eighteen. He ranked second in a class of seventeen. For a year he studied law with his father in Portland. Then he was offered the post of professor of modern languages in his Alma Mater, and went to Europe for more thorough preparation. After three years he returned to begin his work as instructor. He has been a pioneer in modern language teaching, having to prepare and publish his own text books. Students have found him dignified, but approachable and helpful. On one occasion, while he had been teaching at Harvard, the students engaged in an incipient rebellion. Several teachers attempted vainly to get a hearing from the excited group but when Professor Longfellow began to speak some student cried out, "Let's hear Longfellow, for he always treats us as gentlemen."

From his college days, Henry has had a conviction that literature is his vocation. During his senior year he wrote to his father, "Whether Nature has given me any capacity for knowledge or not, she has, at any rate, given me a very strong predilection for literary pursuits; and I am almost confident in believing that if I can rise in the world, it must be by the exercise of my talent in the wide field of literature." His early conviction has been justified by the passing years. He has succeeded as a teacher, but his widest influence will continue as a poet.

A mother could not but be strengthened by such verses as these written by my boy after the tragic death of his wife, to whom he refers as "The Being Beauteous, who unto my youth was given":

"With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine.
And she sits and gazes at me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies."

Henry has a deep appreciation of the value of the church. You remember his description in "The Village Blacksmith":

"He goes on Sunday to the church,
And sits among his boys;
He hears the parson pray and preach,
He hears his daughter's voice,
Singing in the village choir,
And it makes his heart rejoice."

One rainy day while visiting at the old home in Portland he wrote:

"Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary."

Henry was always a lover of childhood. As children of his own have come to bless his home his understanding of the meaning of child life has deepened. What he has written to a child expresses his mother's thought of her own children:

"O child! O new-born denizen
Of life's great city! On thy head
The glory of the morn is shed,
Like a celestial benison!
Here at the portal thou dost stand,
And with thy little hand
Thou openest the mysterious gate
Into the future's undiscovered land."

THE MOTHER OF FRANCES WILLARD SPEAKS:

Often I have said to my daughter, "Frances, thank heaven you were a welcome child." Three children had been given to me before Frances came. Two were taken. Only the boy, Oliver, was left. Often I prayed that God would grant me another daughter. When that prayer was answered my joy was unspeakable. I had hoped to name the baby for Queen Victoria, the youthful sovereign who had recently come to the throne, but her father feared that so doing would appear to be regarding royalty with favor. The little one was named Frances for Frances Birney, the English writer, and Frances Osgood, the American poet, and Elizabeth for my sister, one of the truest women that ever breathed.

Baby Frances Elizabeth had blue eyes, sunny hair, and fair complexion. In Churchville, the village in New York in which she was born, she was called the doll-baby. At fourteen months she was speaking with a wisdom that surprised us, but she did not walk until 24 months old. As she grew, my little girl was inventive and original in her amusements, and early showed a fondness for books.

When Frances was two years old we moved to Oberlin, Ohio, making the wearisome journey by carriage. In the church there, where President Finney preached, Frances watched the great orator intensely. In later years she said that he had lightning in his look and thunder in his voice. The first Scripture passage that she memorized was the first that I had learned, "In the beginning was the Word." She learned to play the melodeon, and delighted in the Sunday afternoon hour of song, appreciating the deep tones of her father's voice.

In Oberlin the boys would sometimes tease Frances, by calling her "Red-head," but I would say to her, "Don't mind those boys, Frankie; the poor things don't know what they are saying; you get your hair from your grandfather Hill; his was quite bright-colored when a little boy, but it was a lovely golden-brown when he grew up; and so will yours be."

When my daughter was seven years old, we moved to a farm in Wisconsin, which we called "Forest Home." There Frances de-

veloped, a lover of nature, a born leader among children, a student and thinker of precocious ability. Her father and I, as well as her tutors, helped to guide her independent spirit.

In her teens Frances took this verse as her motto:

"I pray the prayer of Plato old,
Oh, make me beautiful within,
And make mine eyes the good behold,
In everything but sin."

I have always been a lover of poetry and have taught my daughter the sublime words of Cowper, my favorite poet, Coleridge, Thomson, Addison, and Wordsworth.

At the age of seventeen, Frances went to Milwaukee to attend a school in which her Aunt Sarah taught. My daughter rejoiced in the clear and invigorating moral atmosphere of the institution. Later she attended college at Evanston, Illinois.

Frances has dedicated her life to helping humanity. As a teacher she has inspired other people to do their best. As an organizer of women in the cause of righteousness, as a tireless advocate of temperance and the rights of women, Frances Willard's impress is being felt for good. Her spirit is seen in this resolution, "Recognizing that our cause is, and will be, combated by mighty, determined and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer."

One of the supreme joys of a mother's heart is to know that her daughter is always true to her trust. One day, during the temperance crusade, when Frances was weary with her labors, she was being entertained in a luxurious home on the Hudson. The hostess came to the door of her room and said, "Will you not allow me to send you up a glass of wine? You must be very tired with your long journey." The brow and cheeks of Frances Willard flushed as she replied, "Madam, 200,000 women would lose somewhat of their faith in humanity if I should drink a drop of wine." She pointed to her white ribbon as she continued. "This is the sign between us." The hostess' eyes filled with tears, and she graciously asked pardon of the temperance leader.

To every woman the mother of Frances Willard would say, "Motherhood is life's richest and most delicious romance. I thank God that he ever said to me, 'Bring up this child for me in the love of humanity and in the expectation of immortal life.'"

SERVICE INQUIRIES

Question

Since the International Council is issuing new graded lessons, why was not some attempt made to interpret these new materials in the International Journal?

Answer

This question, and many like ones which have been received, assume that the new graded courses were issued by the International Council. This is perhaps natural because they bear the imprint "Graded Course International System," and because for some years it has been known that the International Council is working on a curriculum project. The International Council does not, however, sustain any direct relation to these new graded courses, except that they have grown out of the older Graded Lesson outlines issued by the International Lesson Committee.

In 1922 when the International Lesson Committee first projected "The New International Curriculum of Religious Education" it was decided that no further revisions would be attempted by that Committee of the graded outlines, but that each denomination might feel free to make such revisions as its own work might require. Under this provision, a syndicate of three denominations, Methodist Episcopal, Methodist Episcopal, South, and Congregational, prepared a revision of the older graded courses which, in some units, represents a complete re-writing. These are the lessons which were published last October. Some of the smaller denominations are purchasing these materials from the Graded Press for use of their constituency.

During the last few years another group of denominations including the Disciples, Baptist, Presbyterian U. S., Presbyterian U. S. A., and the United Church of Canada have formed an association for the purpose of working together on the revision of their own graded courses. These materials are rapidly becoming available and are being published through the regular channels of publication of these denominations.

The International Council is engaged in curriculum work which is looking toward meeting the future needs of the cooperating denominations. At the present time this work is concerning itself chiefly with the statement of objectives, the study of experience of growing persons, and the outlining of what has been called "A Curriculum Guide" which may provide in comprehensive fashion for a unified program of religious education, leaving to each denomination the preparation of such courses as may be necessary for the use of its schools. It is not yet possible to say just what the result of this undertaking will be. It is, however, true that because of this comprehensive cooperative undertaking, the curriculum work of all the denominations is receiving benefits from such new ideals and procedures as are being worked out.

Question

Please suggest something that we might use for the closing program of our weekday Bible school. We include in our school grades one to six.

Answer

It is a very good method to make the final day's program thoroughly interpretative of the aims and objectives of the year's work. A program that deepens impressions, emphasizes ideals aimed at in the year's teaching and is a crystallization of the year's program, is very much worth while. This is not an easy thing to do. But it can be done and is being done. It calls for a very definite and clearly visioned program from the very beginning of the year and for consecutive thought all through the year.

Why do you not write your own program? It is difficult for one who does not know what you have been doing through the weekday school to prescribe. Whatever one suggested might be "just another program." You are probably the one who knows best what has been attempted, what you have tried to accomplish, and are most familiar with the means by which you accomplished it. Can you not gather up the high points of the year's work and weave them together into a program that re-enforces the teachings of the year? Try it.

For example, one school of which we know organized its season's work about the ideal of "World Friendship." During the season the school took an imaginary trip around the world, visiting children of other races. Some classes became interested in the Mexican Friendship School Bags. A "Friendship Code" was evolved, after discussion in one group. There was every effort made to develop a sense of international good will. "Field trips," to study service institutions of the community, were taken. The boys and girls assisted some of these with their offerings. All Bible study was with the theme of good will and friendship in mind. What more appropriate than that the play or pageant, "Good Will, the Magician," should have been chosen for the purpose of gathering up all the strands of teaching and training and binding them into one strong cord that should tie the boys and girls permanently to the ideal of "World Friendship"? This is the best kind of a closing program. Try to do something of the same kind.

Question

We are beginning our arrangements for the annual daily vacation Bible school in June. In the matter of holding and interesting the seventh, eighth, and ninth grade boys we have not succeeded to our satisfaction. Can you give us some plans or suggestions that will help?

Answer

Anyone who experiences a sense of dissatisfaction with past achievement and feels he can improve on past performance is just the person we like to hear from. And we like to help him, too, if we can.

The school referred to in the query above had very good results from organizing itself into an "Assembly of the League of Nations." This was a very appropriate procedure, in view of the aim and the program. But it was more than appropriate; it was downright intelligent. It was employing a principle that religious educators quite generally recognize, that of pupil-participation in the conduct of the school. The educational value of the council is indicated in the comment of one of the teachers: "The democratic spirit has found expression in the school council. Rules and regulations have not been imposed upon the group by some arbitrary or external authority, but have worked out from within the council, and were made and obeyed because of the total situation. I found that enforcing the will of the school is a means far safer than imposing my own will upon the class."

Why not try letting the oldest boys—and girls, too, for that matter—have the thrill of working out with their teachers and leaders the whole program for the season? This does not mean that teachers and leaders will have to abdicate. It does mean that they will need to have a very definite idea of what ought to be accomplished and then have the grace and tact to work along with the boys and girls in the accomplishment of aims. Stress is being laid these days on the value of Christian companionship as an educational means. The fine art of Christian living is best learned by trying to live in a Christian way along with some person who is more experienced in the art. This gives you a clue to the function of the Christian teacher. It makes very little difference what the "course of study" is; the main thing is the personality of the teacher and a situation in which Christian principles are being learned under guidance.

Address your questions to the *International Journal*, "Service Inquiries."

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR JUNE

*By Dorothy D. Kurzenknabe**

Interest in God's world develops very naturally from the nature programs of previous months. There is much wondering and questioning about the world in which we live, and the function of natural phenomena arouses unending curiosity.

By means of outdoor excursions and play periods, and nature materials which have been brought into the room, the child's observations are more keen, and his enthusiasm for the world about him has increased. He becomes naturalist, geologist, astronomer, or any other form of scientist which the experience demands.

Since the fall, the teacher has been engaged in developing certain concepts concerning God, the Heavenly Father, building up tenderly and carefully a consciousness of the love of the Heavenly Father, and his Son, Jesus. Now we have come to a realization, not only of care and love and family and friends, but the whole world in which we live.

All teachers cherish that moment when the child reverently discovers that God, alone, is the creator of all things. The simplicity of a child's expressions at such a time reveals the immaturity of his reasoning, and also gives us a rare opportunity to nurture and defend the foundation on which faith and belief are to be established.

The possibility for the projection of these programs into missionary education is quite obvious. If there has been any discussion of other countries, questions are sure to be asked about the people.

Because kindergarten children are by nature interested in life, they will enjoy stories of other children in other lands. I have found them to be fascinated by the clothes, food and customs of foreign children.

Missionary education is not generally thought to belong to this age group. However, if it is vital and treated incidentally as the occasion arises, and is correlated with other immediate interests, then it is incorporated in our general objectives pertaining to social attitudes and sharing, and enriches experiences.

Because the month of June marks the beginning of vacation time, the programs may also embody some travel material. Interest in transportation may be dominant in your programs, or imaginery trips, perhaps to the farm, or a far away city where grandmother lives, or it may be a day's outing to a local park or lake, where a picnic is to be enjoyed. All these are the high spots in a child's life at this particular season, hence the means for our approach to his enriched worship and increased God-consciousness.

With these various phases from which to choose our material for the month, let us consider first "God's World" as a foundation theme from which later activities may be developed. A general plan procedure may be found in the March *Journal*.

A Morning's Program

Free Activity Period: All or part of the following centers of interest should be arranged:

Reading Table: Pictures of rain, sun, moon, stars, etc. Suggested list from denominational picture sets: Beginners' Picture Set, Methodist, Congregational lessons, Part 2, "The Trees of the Wood"; Part 3, "The Bluebirds," "A Windy Day." Beginners' Picture Set, Christian, Baptist lessons, Part 1, "Signs of Spring," "Mother and Children," "Happy Children"; Part 7, "The Wind," "The Sun," "The Rain." Beginners' Bible Stories, Presbyterian lesson pictures for January 6, "The Stars," March 24, "Helping to Make a Garden," March 17, "The Rain," March 10, "Caring for the Chickens."

Crayons, paper, scissors, and paste

Sand table: This is one of the few activities in the year's work where a sand table is really valuable. On the sand table can be found new shells, stones, twigs, pieces of wood, a pail of water or other nature materials.

Plasticene or colored wax

If the weather permits, this period may be made a very worthwhile trip out of doors. If this is taken, observation may be directed toward the movement of the clouds, the wind, the sun, the sky, the ground or whatever natural phenomena are available.

Quiet Music: "Who Made Ocean, Earth, and Sky," Surette, *140 Folk Songs*, or "God's World," in many books and on cover of Beginners Teacher's Quarterly, Presbyterian lessons, March, 1929.

Teacher tells children the words and discusses the meaning, then sings it for them. They listen again and join in singing it with her.

Questions to Stimulate Conversation: What did we see while we were out? What new things do you see in the room? Did you know that these shells were once homes of some of God's tiny creatures? What do clouds and wind do for us? What does the sun do for us?

Rhythmic Activity:

"What things have we been talking about that we could play?" They will suggest sun, wind, or trees, and then decide how they will play them. Another approach would be to listen to suggestive music and interpret it.

Story:

Miss Baker's story, "The Lamps of Night" (*The Beginner's Book in Religion*, Abingdon Press, New York) is good. If "The Lamps of Night" is used it may be followed by the song

Flowers are closed and lambs are sleeping,
Lullaby, oh lullaby.
Stars are up, and moon is peeping,
Lullaby, oh lullaby.
—*Songs for the Little Child*,
Baker and Kohlsaat,
Abingdon Press, New York.

Appropriate stories from the denominational literature are:

"The Wind," Lesson 80, Beginners Quarterly, Christian Board

"The Sun," Lesson 81, Beginners Quarterly, Christian Board

"The Rain," Lesson 82, Beginners Quarterly, Christian Board

"The Story of the Wind," Lesson 28, Beginners' Course, Methodist and Congregational Boards.

"The Story of the Rain," Lesson 29, Beginners' Course, Methodist and Congregational Boards.

From this will develop the thought that God makes all these things for us. With this realization comes the opportunity for spontaneous prayer expression, and the teacher suggests "If God makes all these things, shall we say thank you to him for them, and tell him how glad we are for the wind, and the clouds and the cool earth?"

Following this she will want to ask for any songs or verses the children know about sun or stars or oceans or lakes.

She may read the words of the songs "God We Thank Thee for the Flowers," or "God who Made the Earth," both from *140 Folk Songs* by Surette.

The verse, "Who Has Seen the Wind?" by Christina Rosetti, or "I Saw you Toss the Kites on High," by Robert Louis Stevenson, would be appropriate.

Who has seen the wind?
Neither I nor you:
But when the leaves hang trembling,
The wind is passing through.
Who has seen the wind?
Neither you nor I:
But when the trees bow down their heads,
The wind is passing by.

Bible Verses:

For Bible verses the teacher might say "In the Bible, the book where we find so many stories about God and some of the things he said, there is a verse which tells us 'The day is Thine and the night also is Thine,' or 'All things come of Thee,' or 'He hath made everything beautiful.'" Encourage the children to find the pictures of beautiful gifts of the Heavenly Father.

Manual Activity:

Pictures may be drawn of the out-of-door world, or groups may illustrate the objects at the sand table or in plasticene.

Additional Material

Songs:

"Twinkle, Twinkle Little Star"
"All Things Bright and Beautiful"
"All Through the Night"
"For Rain and Sunshine"
"We Thank Thee Loving Father"
"See the Big Round Moon Up High"
"Thanks to Our Father"
—*Songs for the Little Child*

"I'm Very Glad the Spring Has Come"
"The Bright Blue Sky and Sunshine"
—*Carols*, Leyda Publishing Co., Wapello, Iowa

"Little Bird and Flower and Bee"
"Who Made Ocean, Earth, and Sky?"
"God We Thank Thee for the Sunlight"
"God Who Made the Earth, the Air, the Sky and Sea"
—*140 Folk Songs*, Davison & Surette

Verses:

"I Saw You Toss the Kites on High"
"When I was Down Beside the Sea"
—*Robert Louis Stevenson*

"He Maketh His Sun to Shine"
"He Causeth to Come Down for You the Rain"
"He Giveth Snow like Wool"
"He Giveth Drink to Every Beast of the Field"

Missionary Program

Free Activity Period: Arrange the following centers of interest:

Picture, Copping, "The Hope of the World" placed for observation.

Picture books—children of other lands, travel books.

Paper dolls of foreign children to be cut out and dressed.

Doll corner, new doll as surprise, perhaps Dutch or Mexican.

Other regular play materials such as blocks, plasticene, crayons, and blackboard.

*Director of Senior Kindergarten, First Methodist Church, Evanston, Illinois.

CONVERSATION AND WORSHIP:

"What did you find here today that is new? How is this new doll different from our other dolls?" the teacher will ask. The doll may be brought to the group for further observation and discussion. She may question further: "Do you like her dress? Would you like to play with her?" The wooden shoes will need explanation; something of the country may be told to the children.

The music of "The Whisper Song," *First Book in Hymns and Worship*, by Thomas, Abingdon Press, New York, or "Jesus Loves the Little Children," could be played, and then sung by the teacher. This would require some explanation, and then could be listened to again, perhaps clapped, or tapped with the feet.

RHYTHM:

To introduce the rhythmic activity the children might be asked, "How do you suppose Dutch children play?" A discussion would follow, concerning their shoes, and one child could be chosen to show the rest how he thought they would walk, run, skip, or whatever the representation is to be. Suitable folk music could be used for this.

VERSES:

Around God's great wide world
His Children far and near
Are Thanking Him for homes
And Friendliness and care.
—*The Call Drum*,
Missionary Education Movement

"Be Not Afraid."

"Be ye kind, one to another."

Additional material for missionary programs is available at denominational boards of missionary education, or at the office of the Missionary Education Movement, 150 Fifth Ave., New York, N. Y.

PRIMARY DEPARTMENT PROGRAMS FOR JUNE

*By Mildred O. Moody**

"The Vision of Sir Launfal"

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look or whether we listen
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a life nor a blade too mean
To be some happy creature's palace.

* * * * *

No matter how barren the past may have been,
'Tis enough for us now that the leaves are green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms swell.
We may shut our eyes but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear,
That dandelions are blossoming near,
That maize has sprouted, that streams are flowing
That the river is bluer than the sky,
That the robin is plastering his house hard by;

* * * * *

Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue—
'Tis the natural way of living.

—*James Russell Lowell*

To the Leader

We thrill these summer days to the glorious truth of Lowell's magnificent interpretation of this season of the year. Perfect days are in June. All the world—the trees, the birds, the grass, the flowers, the rivers—are "upward striving." They carry us along in their enthusiasm and we respond to their appeal.

" 'Tis as easy now for the heart to be true,
As for grass to be green or skies to be blue,
'Tis the natural way of living."

The human family feels an urge to upward striving. Desire to be our best, longing to achieve the largest good—do they not stir your soul these growing days? The words of the poet are so true:

"An instinct within us that reaches
and towers."

Another wonderful opportunity is ours! When all nature is lending every aid, we can help desire become permanent purpose in the character development of children! To know beauty and come to love it; to desire goodness and acquire the ability to practise it; to discover need and to be sensitive to it; to see heaven and reach for it—these are so fittingly possible in summer time.

" 'Tis the natural way of living."

These months are our golden times. In many places we have our children these weeks in larger numbers, in freer activity, in more responsive spirit than at other times of the year. Let us not throw away this chance. It can never be retrieved. Use it. The services of worship are being prepared for these next four months in an effort to help your boys and girls wisely.

"Climb to a soul in grass and flowers."

Desirable Objectives to Reach

In choosing the desirable objectives for our month's work, three things are necessary: *first*, an interpretation of worship; *second*, a study of the worship needs of children which they have in every day experiences; and *third*, the building of the objectives on the basis of those discovered worship needs. Suppose for June we interpret worship as being conscious companionship with the Heavenly Father. Suppose we find out that one of the worship needs of our group is the conception of God as the Father of all and the functioning of that conception is so that the group are neighborly, in the finest sense of the word. What then would be the desirable objectives we would try to reach in June? Might they not profitably be:

1. To help the child discover the unity in life.
2. To aid him in putting his discovery to work as it affects his relationship to God.
3. To aid him in putting his discovery to work as it affects his relationship to others.

If those objectives are realized, plans will be laid, through which the pupil may make the discovery, and opportunities will be given for him to live in accordance with his discovery.

Possible Discoveries by the Pupil

That very phrase rings the death knell for a "teacher or superintendent dominated" program. The pupil of necessity must himself be the doer, the adventurer, the discoverer. Adult cooperation, indeed adult leadership, is essential, but not for purposes of domination. What may we help our pupil find out which will definitely help in attaining the above objectives?

1. Help him discover the law of variety.
2. Help him discover the law of change.
3. Help him discover the worth while qualities in others—of other races, of other classes.
4. Help him discover the ways in which he can be neighborly.
5. Help him discover those to whom the acts of neighborliness may mean the most.
6. Help him plan ways and means through which he will be neighborly to those who need it.
7. Help him find out the ways in which Jesus was neighborly.
8. Help him feel a oneness with God in being neighborly.

Selection of Activities

The activities depend upon the objectives we have chosen. The activities will definitely give the child opportunity for investigation. What may they be with the objectives and discoveries outlined above? Some of them may be carried out by the department as a whole, some by smaller groups, some by groups of children with mothers and teachers, some in cooperation with other departments.

1. Walks in the woods to discover some of the beautiful things which may be shared with those who are not able to get out into the lovely out-of-doors. Find as many beauties as we can of the things God shares with us. Learn little verses about them. Learn songs about them.
2. Planning to make flower baskets to give to sick children who cannot get out into the woods. Fill them with wild flowers from the woods, making moss bowls and filling them with red berries to cheer the children's ward in a hospital.
3. Having a party for a group of little children who seldom have a happy good time. The play time may be on the church lawn. Cookies and lemonade may be served. Committees of children will plan the games, choose the stories to be told and help in selecting and serving refreshments.
4. A trip to a mission school or an orphanage (in the city) or a visit in a home where a child is ill (in the village or country) with a report back to the department. Plan on making toys or picture books or planning a sunshine box to give to the children visited, deciding which according to the information the visiting groups bring back.
5. Planning a special program which we will share either with guests from the beginner department or from the junior department. The program might be one on "our child neighbors," illustrated with slides. The slides could be of children of other countries and stories and songs could be told and sung about them.
6. Conversational periods in which the children are given every opportunity to make valuable contributions to the development of the aim.

Selection of Materials

Materials, too, depend upon the objectives we have chosen and the activities we desire to stimulate. We give here a long list of possible materials. From these you will choose those that meet the need of your group best. Of course at the same time that we choose the material to help attain our objectives, we will apply other tests such as: Is it material they can understand? Are the words, phrases, concepts too difficult? Can the boys and girls live the experience that is in it? Is it beautiful?

Songs

"Friends," Pupil's Folder No. 21, Part 2, Graded Lessons.

"Lord of the Sunlight" (first verse) No. 35, *Songs for Little People.*

"Be Ye Kind," *Songs for Little People.*

*Superintendent, Department of Religious Education of Children, Methodist Episcopal Church.

"A Morning Hymn" (second verse), *Songs for Little People.*
"Summer," *Melodies.*
"Unselfishness," No. 73, *First Book in Hymns and Worship.*
"All Things Bright and Beautiful, No. 44, *First Book in Hymns and Worship.*

Stories
"How the Home Was Built," *Mother Stories.*
"The Quails," *Ethics for Children.*
"The Playmates," *Tell Me Another Story.*
"The King's Page," *Stories for Sunday Telling.*
"The Two Brothers," *The Story-Teller.*
"The Cloud," *Ethics for Children.*
"The Three Apples," *Tell Me Another Story.*
"The Woodpecker Who Was Selfish" (negative), *For the Story Teller.*
"The Things of Most Worth," *Stories for Sunday Telling.*
"A Good Care Taker," page 379, Course I, Part 3, New Graded Lessons.
"The Story," Midweek period, page 387, Course II, Part 3, New Graded Lessons.
"Betty's Cup of Cocoa," Midweek period, page 376, Course II, Part 3, New Graded Lessons.
"The Sheep and the Pig," page 4, *Second Year Mayflower Program Book.*
"Helping Genoa Out of Prison," page 33, *Second Year Mayflower Program Book.*
"The Servant of All," page 50, *Second Year Mayflower Program Book.*

Pictures
"Caring for the Child Who Is Hurt," Pictures, Course II, Part 3, New Graded Lessons.
"Gardeners," Pictures, Course II, Part 3, New Graded Lessons.
"David Is Kind to Jonathan's Son," Pictures, Course II, Part 3, New Graded Lessons.
"Ready to Share," *Elementary Magazine,* November, 1927.
"Tulips for Grandmother," *Elementary Magazine,* March, 1928.
"A Modern Cinderella," Smith, Art Extension Press, Westport, Conn.
"Chums," Jones, Art Extension Press, Westport, Conn.
"All Things Bright and Beautiful," Taylor.

Calls to Worship and Prayers
(*Spoken*) "All Things Bright and Beautiful," No. 44.

(*Spoken*) "All the Beauty Out of Doors," No. 5.

Leader: The Lord is in His Holy Temple,
Let all the earth keep silent before thee.
Group: (*Singing with bowed heads*) No. 31

Leader: First verse of "Hymn of Praise," No. 20.
Group: Second verse of "Hymn of Praise," No. 20.

"O Come Let Us Worship," No. 3.

"On a Spring Day," words under music only, No. 5.
(Numbers refer to *A First Book in Hymns and Worship.*)

Instrumental Melodies
"Little Cradle Song," No. 123.
"A Morning in Summer," No. 129.
"The Hour of Worship," No. 125.
(Numbers refer to *A First Book in Hymns and Worship.*)

Selection of the Procedure

Procedure is also determined by objectives. Having thought through our activities and our materials it is now necessary for us to organize them and decide which we will use first and how we shall use them.

Through the Week

Visit in the homes so as to come to know the group and the possibilities better. Plan a walk into the woods discovering the gifts of the Heavenly Father which he shares with us. Play some games of "sharing" in the woods. Tell the story of "The Cloud" in the woods. Perhaps play it in the woods. Decorate the room for the Sunday session.

On Sunday Morning

Conversation with the group as they come. Talk about the week day walk, the games, the story.

Let early arrivals look at "neighborly" pictures showing children sharing.

Let the group informally interpret the pictures. They will make up stories about them, say verses they know which describe them, sing songs about them. Perhaps dramatize some of the made up stories.

Call to worship following a service made up from the activities and materials here suggested, not rigid or formal. Let the group participate in conversation.

Plan a definite neighborly activity like filling a sunshine box for a sick child. The children will decide what to do, what shall be included, who will deliver the gift, etc.

Leading On Activities

You will want to plan some further activities for the week which will be a continuation of the theme used the previous week and Sunday. As a climax in the four weeks' development, let the children plan a program presenting a resume of achievement during the month. Invite the pastor, officiary and parents.

Bibliography

Bailey, *For the Story Teller,* Milton Bradley Co., Springfield, Mass.
Bailey, *Stories for Sunday Telling,* Milton Bradley Co., Springfield, Mass.
Bailey, *Tell Me Another Story,* Milton Bradley Co., Springfield, Mass.
Cabot, *Ethics for Children,* Houghton Mifflin Co., Boston.
Danielson and Conant, *Songs for Little People,* Pilgrim Press, Boston.
Lindsay, *Mother Stories,* Milton Bradley Co., Springfield, Mass.
Lindsay, *The Story-Teller,* Lothrop, Lee & Shepard Co., Boston.
Perkins and Danielson, *The Second Year Mayflower Program Book,* Pilgrim Press, Boston.
Thomas, *A First Book in Hymns and Worship,* Abingdon Press, New York.
Melodies, Leyda Publishing Co., Wapello, Iowa.

JUNIOR DEPARTMENT PROGRAMS FOR JUNE

*By Charlotte C. Jones**

During April we watched new life spring into being in the realm of nature; we found out that we too grow in accordance with God's laws, not only in size but in ideas, and so are able to exchange our thoughts with those about us—our friends. Another way in which we can grow, in deeds as well as in ideas, is by striving to become more useful—"to serve the Christ," as did the knights of King Arthur's court. But if we are to serve the Christ we must be worthy—we must prepare by being loyal to our highest selves, and to others. Thus only shall we be loyal to God. Perhaps we might call this growing in ideals.

This, then, will indicate the goal and the process by which it is to be attained, in our June services. They may be outlined somewhat as follows:

Knights of Good Will

First Service: Growing Up and Out

SLOGAN: "Watch ye, stand fast in the faith, quit you like men, be strong."

CALL TO SERVICE:
Serve the Lord with gladness;
Come before his presence with singing.
Enter into his gates with thanksgiving,
And into his courts with praise.

HYMN: "We Are Come With Joy and Gladness"
(If this is not in your book use the words below to the tune, "Hankey" or "Bradbury," in any standard hymnals, repeating the last half of the latter for the chorus.)

We are come with joy and gladness,
Once again, our God and King,
To recall thy loving kindness,
And our festal hymns to sing.
With a fresh and strong devotion,
Every heart do thou inspire,
That each spark of love may brighten
Into flame of holy fire.

CHORUS:
Onward go to serve the Master!
Every gift and talent bring,
That with zeal and skill we may do his will;
We are servants of the King.

We are come, a band of singers;
There are weary ones and sad,
And we bring our cheerful music
And our songs to make them glad.
There is hope and joy eternal
For the world's despondent throng;
We are come, a band of workers;
To proclaim the news in song.

We are come, a band of workers;
We would bring both heart and brain
To the service of the Saviour,
That his will in all may reign.
Then forever and forever
Will the right have conquered wrong,
And the world shall change its sighing,
Into glad, triumphant song.

—*Walmsley*

(From *Worship and Song,* Pilgrim Press. Used by permission.)

CALL TO PRAYER (*Used responsively*):
I was glad when they said unto me,
"Let us go into the house of the Lord."
How amiable are thy tabernacles,
O Lord of hosts!
Blessed are they that dwell in thy house,
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the highways to Zion.
They go from strength to strength;
Every one of them appeareth before God in Zion.
O Lord God of hosts, hear my prayer;
Give ear, O God of Jacob.

PRAYER: Our Father, we thank thee once more for growth, that we may go from strength to strength, by learning about thy ways and how to serve thee better. Help us to bring our gifts and talents and do thy will with zeal and skill, as true servants of thee, our King. Amen.

STORY: "Gareth Grows Up"

Now you must know that Gareth was the youngest, and the tallest, son of King Lot and Queen Bellicent who reigned over Orkney. All his older brothers had long since ridden forth into the world to find adventure, and Gareth, too, now thought he was old enough to go—only he wanted to go to King Arthur's court and become a knight of service. His mother thought it best for him to wait a while longer, for to her he seemed as yet too young to venture forth. But it hurt Gareth's pride to stay at home; he was eager to be off. He waited patiently, however, until he had grown a little stronger, and then once more asked

*Mrs. Jones is a member of the editorial staff of the Congregational Publishing Society.

if he might not go to the court with the other knights. Still his mother was afraid; and so she made him promise that if he must go to the court he would disguise himself as a servant and work in the kitchen for a year and a day. She asked that to test his courage, and see if he really wanted to go enough to do humble work for the king. But Gareth's resolve to become a knight was so great that he was willing to go as a kitchen-knave even in order to be near King Arthur's men, who did all sorts of brave deeds to help those in trouble.

So at last the day came when young Gareth rode away to Arthur's court to "follow the Christ, the King, live pure, speak true, and right wrong." That was his purpose, and a better one he could not have chosen. King Arthur was somewhat surprised at his meek request to serve in the kitchen for a year and a day with no pay except his food, but granted it when he saw how much in earnest Gareth was.

Gareth started in. Although at first he was pushed rudely about by those over him, and laughed at by his fellow-workers, he served so faithfully and so well that he soon won for himself the respect and liking of the others. Finally the time came when his mother thought her son should be among the other knights at court, and so she sent knightly clothes for him to wear. With great joy Gareth went to tell the king in secret, asking that he might be given the first quest that was brought in, and that no one should yet know his real name and noble birth until he had won honor for himself. This the king granted.

It was not long before a beautiful young damsel, named Lynette, came into the hall. She cried out for help to Sir Lancelot, the bravest of King Arthur's knights; for four bandits were besieging the castle in which she lived. But to the great surprise of all, the kitchen-knave was granted the quest. Lynette was so angry that she leaped upon her horse and rode quickly away, without even waiting for Gareth. Soon he was dressed in his shining new armor, however, and had caught up with her saying he meant to conquer the bandits or die in the attempt.

At last they came to the place where the first bandit knight, who called himself the Morning Star, sat on his horse guarding a bridge. He thought, when he saw Gareth, it would be no trouble at all to defeat him, and was surprised to find himself on the ground at the shock of their lances. Gareth sent him up to Arthur's court to say that he had been defeated by the kitchen-knave.

The second bandit knight, the Noonday Sun, also sat upon his horse, guarding another part of the stream. He was dressed in shining armor, so dazzling that it blinded Gareth's eyes. But although the youth could scarcely see where he was going he rode boldly forward into the shallow water to meet the knight. This time when they met Noonday Sun's horse slipped, throwing his master into the stream. Quickly Gareth laid his lance across the ford to catch him before the water had a chance to wash him away; and then sent the second bandit to Arthur's court to acknowledge defeat.

The third knight was the most terrible-looking of all. He was called Death and was garbed in black with a white skeleton painted upon his armor. As he rode forth upon an immense black horse, Gareth called to him. The only reply was the ghostly echo of his own call. Then the two horses dashed toward each other, and those who dared look from the castle saw that Death had been cast to the ground. Slowly he arose, but with one stroke Gareth split the painted skull on his armor. Down it fell and there, to the great surprise of all, was not the fierce face of some savage knight which they expected to see, but only the rosy countenance of a young boy. He fell upon his knees before Gareth, crying out, "Slay me not, sir knight! I only did what my older brothers bade me. They thought they could terrify the lady of the castle into giving up her lands, and never dreamed the passes could be taken."

Then out from the castle came all who had been imprisoned there, and with great joy they made merry for many a long day, laughing at the fears they had had of one who after all was only a mere boy. And so Sir Gareth won his first quest, and a difficult one at that, because he had the courage to work hard for the things he wanted to do, and the patience to stick to them until they had been accomplished.

(Adapted from the story of Gareth and Lynette, in Tennyson's *Idylls of the King.*)

OFFERING: Gifts for the service of our King.

RESPONSE: "Lord of All Creation," "We Give Thee But Thine Own," or "All Things Come of Thee, O Lord."

HYMN: "Be Strong" or "O Jesus, Strong, and Pure, and True."

BENEDICTION:

The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace.

Second Service: Loyalty to Self

SLOGAN: "To thine own self be true"

QUOTATIONS:

"My strength is as the strength of ten,
Because my heart is pure."
—*Tennyson*

"Blessed are the pure in heart:
For they shall see God."

"Who shall ascend into the hill of the Lord,
And who shall stand in his holy place?
He that hath clean hands and a pure heart;
Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Lord, my rock, and my redeemer."

"Blessed are those whose ways are pure,
Who walk in the paths of thy commandments."

SONGS: "Rejoice, Ye Pure in Heart," "True-hearted, Whole-hearted"

STORY: "Sir Galahad"

Third Service Loyalty to Others

SLOGAN: "Love one another"

QUOTATIONS: "Greater love hath no man than this, that a man lay down his life for his friends."

"A friend loveth at all times."

SONGS: "Dare to be Brave," "I Would Be True"

STORY: "Damon and Pythias"

Fourth Service: Loyalty to God

SLOGAN: "Conscience as king"

QUOTATIONS: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

"Therefore thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his ordinances, and his commandments, always."—Moses

SONGS: "God's Trumpet Wakes the Slumbering World," "God Speaks to Us" (See words below.)

God's trumpet wakes the slumbering world;
Now, each man to his post!
The red-cross banner is unfurled;
Who joins the glorious host?
He who, in fealty to the truth,
And counting all the cost,
Doth consecrate his generous youth,—
He joins the noble host.

He who, no anger on his tongue,
Nor any idle boast,
Bears steadfast witness 'gainst the wrong,—
He joins the sacred host.
He who, with calm, undaunted will,
Ne'er counts the battle lost,
But, though defeated, battles still,—
He joins the faithful host.
—*Longfellow*

STORY: "The Legend of St. Christopher," *Knights of Service*, Bradshaw, Abingdon Press, New York, or "The Vision of Sir Launfal."

Fifth Service: Review

Let the pupils plan this, based on the theme, "To serve the Christ," with the story of Sir Launfal dramatized.

JUNE SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

Adventures in Leadership

One morning early an old man was walking along the street of a Grecian city without any destination in mind, unless it was the heart of a boy. And, lo, he hadn't gone far when he came to a place where a boy was selling flowers. "Lad, can you tell me where I can buy bread?" "Yes, Sir, down by the town spring," was the answer. The old man looked at the lad and smiled. "Can you tell me where I can buy Wisdom?" asked he. "No, Sir," answered the lad. "All right, pick up your flowers and come with me; I'll show you," said the old man. And he and the boy went off on a quest together. To the old man it was a quest in leadership; to the boy, a quest for leadership. The old man was Socrates; the lad became the great Herodotus by whom the history of ancient races came down to us. Socrates adventured in leadership and the boy became a great leader.

Is your leadership of youth a great adventure? Is there daring in it? Is there purpose? Is there vision? Is there hope? Do you permit your work to become commonplace? Or, are you led on by the vision of the ought-to-be in the lives of the young people who think of you as their leader?

And to what extent is every project an adventure in leadership for the young people in your group? Do they have hard things to do, and plenty of opportunity to do them? Are the leadership opportunities shared, or do you do everything for your young people?

Look to June as a great opportunity to go, as it were, with your young people on a real quest for leadership. If seniors or young people, some of them will be graduating from high school or college. The time for conferences and camps will be at hand or just ahead. Spend a little time with a few of them in camp. Above all, do things with them; plan the summer's program and look into next year.

And may it all be a great adventure in leadership!

Suggestions for the Worship Experiences

Materials for use in building the worship programs are provided. The committee which prepares them will simply use these suggestions in working out the worship experiences for its department, be it intermediate, senior, or young people.

Hymns referred to may be found in *Hymnal for American Youth*, Century Company, New York.

Ritual of Worship for the Month

PRELUDE:

"Spring Song," Mendelssohn
"To a Wild Rose," MacDowell
"Largo," Handel

CALL TO WORSHIP (*to be read by leader*):

Dear Lord and Father of mankind
Forgive our feverish ways
Reclothe us in our rightful mind
In purer lives thy service find
In deeper reverence, praise.

NOTE.—Have pianist play the above hymn very softly as call is given and continue to play it through once after leader has finished giving the call to worship. This will tend to create a spirit of unhurried meditation. Then leader continues as follows:

This is God's house and he is here today
He hears each song of praise
And listens when we pray.

PRAISE HYMN (*Choose one of the following*):

"This Is my Father's World"
"For the Beauty of the Earth"
"O God I Thank Thee for Each Sight"
"May Jesus Christ Be Praised"
"Holy, Holy, Holy"
"Rejoice, Ye Pure in Heart"

PRAYER:

Call:

O thou by whom we come to God
The Life, the Truth, the Way.

The path of prayer thyself has trod
Lord, teach us how to pray.

Silent prayer:

Suggested Thought: As we pray silently think what the privilege of prayer means to you—that you can talk to an all powerful God who loves you as a Father—that you may expect him to answer you—and that you may learn to understand him when he speaks.

Unison prayer (to be sung):

"Father in heaven, hear us we pray"

or

"Let the words of my mouth."

First Sunday

Special Theme: The Call to Adventure

For suggestions for brief presentation of theme see closing chapter in *The Highway to Leadership* by Margaret Slattery, Pilgrim Press, Boston.

SCRIPTURE: Luke 22:39-44

His agony was not for fear of death for himself but for his dream of a Kingdom of Love in which all people might find life. Someone has dreamed that he was traveling the road from earth to heaven and met Jesus. He fell down before him crying "O Master, why did you go away? There is so much sin and suffering, so much hatred in the world." Jesus answered. "I finished the work that I had to do." "But Master, what plan did you make for carrying on the work?" Jesus answered, "I told Peter and James and John and a few others, and they will tell others and they still others, till all may know." "But supposing they fail! What other plan have you?" With a searching look into the very soul of the man Jesus answered, "They will not fail; I am counting on them; *I have no other plan.*"

POEM:

"Are ye able," asked the Master,
"To be crucified with me!"
"Yea," the sturdy dreamers answered,
"To the death we follow Thee."

"Are ye able to relinquish
Purple dreams of power and fame,
To go down into the Garden,
Or to die a death of shame?

"Are ye able?" still the Master
Whispers down eternity,
And heroic spirits answer,
Now as then in Galilee,
"Lord we are able."

Earl Marlatt

PRAYER: That he may count on us and that we may have courage to adventure where none have gone before to blaze the trail.

HYMN: "O Master-Workman of the Race"

Second Sunday

Special Theme: Adventurers

The leader may substitute a spoken prayer for the silent prayer or use as suggested thought for silent prayer:

That we may know he is here today and
That we may hear him speak.

READING:

Faith is the substance of things hoped for, the evidence of things not seen. For by it the fathers obtained a good report. Columbus sailed through unknown seas for many days, mid perils of wind and perils of water, mid perils from faint hearts, mid perils from false brethren, and revealed a new world, and died knowing not what he had seen. . . . By faith the Pilgrim Fathers, when they were called to go out into a place which they should after receive for an inheritance, obeyed; and they went out, not knowing whither they went. By faith they sojourned in the land of promise, as in a strange country, with Winthrop and Cotton and Roger Williams, heirs with them of the same promise.

By faith Samuel Adams refused to admit of bondage, and was not afraid of the king's commandment. By faith Washington drew his sword, and Jefferson saw that which was invisible. By faith independence was declared by a nation that was not yet a nation. By faith the farmers stood at Bunker Hill, by faith they endured at Valley Forge, by faith conquered at Yorktown.

And what shall I say more? For the time would fail me to speak of Lafayette and the faith that worked mightily for us in other lands; of Lincoln, also, and the noble army of those who redeemed the land from slavery; of Garrison who worked mightily with the newspaper, of Phillips on the platform, and Parker in the pulpit, and Whittier with the song, and Sumner in the senate, and John Brown on the scaffold.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, and that with so great a price freedom has been purchased . . . let us be creditors of the future even as we are debtors of the past. . . .

From *Great Companions*, by Leavens. Beacon Press, Boston. Used by permission.

SOLO (*unannounced*):

And we who would serve the King
And loyally him obey
In the consecrate silence know
That the challenge still holds today.
Follow, follow, follow the gleam
Standards of worth.
O'er all the earth.
Follow, follow, follow the gleam
Of the light that shall bring the dawn.

"Follow the Gleam." Womans Press, New York.

HYMN: "Lead On O King Eternal"

Third Sunday

Special Theme: Adventurers Equipment: The Spirit of Service

SUGGESTED THOUGHT FOR SILENT PRAYER: That we may remember our debt to the daring adventurers who have led the way to new lands, to greater freedom, to truth. That we may catch from them the flaming torch of service to mankind and, holding it high may follow with them the Christ, the King, and lead others as we go forth to "live pure, speak true, right wrong."

SCRIPTURE: John 13:4, 5, 12-14

STORY:

Marie Curie was the daughter of Professor Sklodowska, a Polish scientist, when nine years old, she spent many of her hours when not in school in her father's laboratory taking care of beakers, retorts, and batteries. Students were astounded not only at her devotion to her father, but also at her amazing skill in preparing the demonstrations which they daily gathered to witness.

As Marie grew, her devotion to science deepened and became the absorbing passion of her life.

When the situation between Poland and Russia became so hazardous she disguised herself as an old woman, crossed the border, and in spite of constant danger and hardship pressed on to Paris. Thus she escaped prison. Many of her father's pupils dared to speak of better days and were imprisoned not to be released for years.

Finally, Marie found herself in Paris. There friendless in a lonely city, she sought work day after day going on foot from one laboratory to another, but in vain. Although she was only twenty-one years old, she felt like a very old woman. Nevertheless, a conviction that she had a great service to render humanity kept her courage up during a period of suffering and starvation and she finally won a small place in the laboratory of Professor Lippmann. This way she supported herself while she was doing university work.

So brilliant and unusual was this young searcher and adventurer, that one of her ablest instructors, Pierrie Curie, fell in love with her. Later they married. Together their lives were devoted to science.

At length the endless and tireless research work of both was rewarded and two new elements, polonium and radium were discovered. Loyalty to a great hope or mission that they might discover something of priceless value to humanity had kept them at their task for years. When honor and fame came, they desired, as before, to go on with their searches for the benefit of mankind. Even after the accidental death of her husband, Madame Curie looked into the future because of the constant challenge of the unattained. The great suffering and sacrifice which she and her husband underwent should challenge the best in all of us.

Once when she was asked to what she owed her success, she promptly replied, "To my training, first under my father who taught me to wonder and test; second, under my husband who understood and encouraged me; and third, under my children who question me!" So lived Madame Curie, the very soul of adventure, greater even in her loyalties to those she loved and to the truth she sought than in the wonderful scientific discoveries for which these loyalties were responsible.

HYMN: "O Master, Let Me Walk With Thee"

Fourth Sunday

Special Theme: The Adventurer's Companion

Leader may prefer to substitute a spoken prayer for the silent prayer in the ritual.

SCRIPTURE: Matt. 28:16-20

STORY:

David Livingstone—one of the greatest of all Christian leaders and adventurers obeyed this command that has come down through the ages to those who will hear. It took him to the heart of Africa—"mid peril, toil and pain"—peril from exposure, from suspicions and superstitions natives who had never before seen a white man, the peril of desperate loneliness, the toil of traveling on foot hundreds of miles of wilderness, of breaking new trails, and the pain of tropic disease. In his journal again and again he wrote these words "Lo, I am with you always, even unto the end of the world." And after recording one day—his particularly desperate situation—he wrote them and under them these words: "They were the words of a gentleman and I'll take him at his word."

Today more people visit the grave of David Livingstone than that of any other in Westminster Abbey.

"Are ye able,"
Still the Master
Whispers down eternity,
And heroic spirits answer,
Now as then, in Galilee:
"Lord we are able."

PRAYER: (By the leader)

HYMN: "Lead On, O King Eternal"

The above services were prepared by Miss Adella Sterrett, Associate in Young People's Division, Pennsylvania State Sabbath School Association.

A Personal Chat on Leadership

(May be used in connection with one of the worship services)

If you would lead others, you must achieve the art of self leadership. Your hardest problem of leadership is you. Take time to build into your own character great Christian attitudes which will strengthen with use.

First, the attitude of integrity. Think of Lincoln and you think of honesty. I don't mean a physical honesty, but an effort to be true to yourself at any cost. Without this attitude, all other virtues are without value. For you will have a half-hearted faith, a casual charity. Shakespeare has voiced this philosophy in "Hamlet" in the words of Polonius to Laertes:

To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man.

Integrity is simply a frank enunciation of exactly what one believes and an absolute obedience to personal convictions. It necessitates a refusal to do that which one believes is wrong, at the request of others. It means fairness in every event.

How often young people say to each other, "Where is an honest leader—one who is fair through and through"? Pick out a great leader on your campus or in your school or office. Why is he a leader?

Second, the attitude of faith. Faith is the creative faculty which sees possibilities in what promises little, as did Booth, who produced fortunes out of the waste materials of life. As someone has said, "It hears the cry of need from the desolute centers of humanity and sends deliverance through Livingstone, Paton, Williams, and other devoted missionaries. It gives voice to the masses through the advocacy of the cause of Lincoln, Shaftesbury, Beecher, and other buoyant souls." Lose faith and the bond is snapped that unites us to God, our fellows, and ourselves.

Study a leader at your first opportunity. He may be a teacher, preacher, song leader, cheer leader, coach, or what not. Note whether you have confidence in his leadership; note his approach to his group. Faith in God gives a leader poise, power, inner strength. Faith in the group, is the greatest stimulant a leader can offer his group.

Third, the attitude of love. This explains itself. Let a leader really love a group and the group will love him in return. You will never follow very far a leader you do not like. A certain boy took a camp of older boys by storm last summer. He was the leader of a group. There wasn't anything too much for him to do for the individuals of his group and there was nothing they wouldn't do for him.

These attitudes are quite comprehensive. A life dominated by them, will have the leadership tug. Others which we might consider are reverence, compassion, contentment, poise, patience, endurance, courage, self-control, and humility.

Study the life of Jesus. *Jesus the Leader*, by Koehler is very suggestive. Read carefully biographies of such men as Lincoln, Hoover, and Livingstone. Study carefully the character values of the leaders with whom you come in contact.

Achieve, day by day, your best selfhood.

Some Criteria by which to Judge Your Leadership

Here are some suggestions which may help you in evaluating your leadership. Check your methods with these statements and then think of some modifications you will want to make in your procedure with your group.

1. A leader is an awakener of interests, a stimulator of worthwhile purposes, a director of life activities. What interests have you stimulated the past year? What new purposes have the members of your group achieved?

2. The leader is himself a vital part of the group. The class or department is not an authority for him to put something over on a group but an experience which the leader and members of the group share together creatively. Do you stand off from the group and hand information to them or are you a part of the circle, one with the pupils, searching and sharing with them?

3. Youth leaders help individuals and groups meet present difficulty successfully, but in such a manner as to insure a better and more independent coping with the next difficulty that comes along.

Example: A department leader began with his department to achieve a real appreciation of worship. Many problems were in the way. When a young person would lead, the group failed to cooperate, they did not understand or appreciate worship. This meant that the leader carried a large part of the work, planned with the young people the details of the program and led most of the services. But gradually the leader did less and less so that the time came when most of the planning and leading was done by the young people themselves; the leader leading only on special days. "The leader decreased—the members of his group increased."

4. A leader has clearly in mind objectives for his work and criteria by which to evaluate them. These objectives must also be a part of the youth experience, the members must know what they are doing and why; which means that they must have a part in choosing the objectives.

5. The leader must evaluate the educational experience of his group; he must know if they are making progress.

a. The activities of the class and department must carry on to further activity; they must make a difference in attitude and conduct.

b. Learning depends, to a great extent, upon the degree to which the members of a group themselves determine interests, activities, enterprises which occupy their attention.

c. Experience is most educative when it is shared.

Great Leaders Who Were Led On by the Tug of Faith

(May be used in connection with the service for the second Sunday)

The victories of faith are celebrated in every walk of life. All the pioneers into undiscovered realms of thought and deed achieved results because they saw possibilities beyond purview of mere appearances. Discoverers of lands, such as Columbus, Hudson, Stanley, Nansen, followed the intuitions of their reason and enlarged the boundaries of the habitable world. Inventors, such as Watt, Fulton, Edison, Marconi, performed marvels with the skill of wizardry. Scientists such as Darwin, Wallace, Agassiz, Crookes, Kelvin, Millikan, Whitehead, Pupin, brought order out of chaos. "Microbe hunters" such as Spallanzani, Pasteur, Kock, Metchnikoff, Smith, captured the enemies of life and destroyed their fell power. Philosophers, such as Kant, Hegel, Caird, Green, Bradley, Royce, Eucken, Browne, James, Bergson, extended the bounds of reason. Commercial magnates, such as Morgan, Rockefeller, Carnegie, developed the transactions of business on a gigantic scale.

The Department of the Epworth League of the Methodist Church has published a series of booklets for intermediates under the title "Everyday Adventures for Intermediates." These booklets sell for fifteen cents each. They are adapted for discussion meetings. Some of the subjects treated are, *What Shall We Play? Problems About the Bible, Rules and Laws, Money Problems, Asking Father and Mother, Thinking About Communion, Problems of Prayer, Choosing What to Read*, etc. This material can be used in Sunday classes or in the young people's society. Write to Methodist Book Concern, 740 Rush Street, Chicago, Illinois, for further information.

Suggestions for Recreation in June

By Esther I. Williams*

"What can we do?" It is not the purpose of the writer to submit programs ready to use. The best results are obtained by discovering what the group needs and then meeting those needs with a well-planned program. So many programs are failures because leaders do not plan intelligently. Recreational programs need to be built with as much care and technique as worship programs. The committee needs vision, initiative, enthusiasm for play, and source materials.

Before enlarging upon suggestions for recreational activities for the present month, one should clearly understand what is meant by recreation. Many definitions have been advanced but the one given here is by Wells, "Recreation is the re-creation or refashioning of the soul in the image of God, wherein it was created." Recreation is more than aquatics and athletics. Recreational activities which are worth while result in physical renewal, social broadening, mental stimulus and spiritual awakening of the participants. To produce such results the director of play (director is not used in the sense of "physical director" or "director of religious education" but is the term applied to the "master of ceremonies" for the occasion) should have certain qualifications. A few of them are suggested: (1) deep spirituality; (2) ability to keep out of sight; (3) ability to develop other leaders; (4) a sincere love for people; (5) ability to create a happy atmosphere (happy is not to be interpreted as loud, boisterous, or rowdy). The leader's task is four fold: to visualize, to organize, to deputize, and to supervise.

A few general principles are worthy of consideration by the play leader:

a. Make play recreative
b. Adequate equipment (simplicity of equipment makes resourcefulness and ingenuity necessary)
c. Have all materials at hand
d. Avoid tiring people out
e. Appeal to the entire range of play motives
f. Everything planned and done should be in keeping with the spiritual ideals and purposes of the church

*Secretary, Y. W. C. A., Hollidaysburg, Pennsylvania.

Definite and thorough plans should be made for each occasion. The following points should be noted:

a. Nature of the occasion (Hike, Sing, Bake)
b. Personnel (age, sex, and number of participants)
c. Time to be consumed (definite starting and closing time)
d. Place of activity (in case of rain?)
e. Equipment
f. Amount of money spent (reasonable)
g. Unique posters, clever invitations, attractive decorations
h. The aim of the occasion—the purpose of the program
i. The religious tone (by hymns, prayer, Scripture, poetry)
j. An attractive name (Jamboree, Barbecue, Star Gaze, Clam Bake, Gypsy Frolic, Rhyme and Rhythm, Lawn Fete, Cold Carnival, etc.)
k. Refreshments

The month of June is the time to be in the great out of doors. Real recreation is possible without the use of commercialized amusements such as one finds at parks. A few activities are suggested. Space does not permit describing in detail every one of them.

Hayride with picnic supper.
Hikes (observation, nature study, hymn, etc.).
A Trip Around the World (play games characteristic of other nations).
Tally-Ho-Ride (hike, supper, vesper service, ride or walk back).
Troubadour Night.
Campfire Serenade (several small fires surrounded by different groups who serenade each other).
Field Day (with events for all ages, group games, etc.).
Pirate Party.
Progressive Story Hour and Sing (story teller leader for each group who proceeds from group to group).
An Hour in Fairy Land (dramatization of nursery rhymes).
A Torch Light Hare and Hound Chase with a "toast" at end.
Water Carnivals.
Pageants.
Treasure Hunts.
Starlight Gaze and Sing.
Mystery Ramble (ending in heart to heart talk on "Ideals").
Handcraft Night (several "crafts" explained—knot tying, soap projects, clay modeling, etc.).
Campfire (with "impromptu interests" displayed by every one).
Campercraft (building of fires, outdoor cooking over clay ovens built by the group, etc.).
Gypsy Panorama (trails to "gypsy" camp, "gypsy" court with king and queen, fortune telling from the open cauldron, "Scoot" and other characteristic games).

Since June 14th is observed as Flag Day, an indoor activity for the month could be an International Night with a banquet sponsoring international good will. The tables should be decorated to represent different countries. The participants should be "visitors from abroad" attired in native costume. The room should display the flags of the various countries plus the American and the Christian flags. The program will be effective if it portrays the folk lore, legends, etc., of the countries. The outline given is only suggestive and in no way stereotyped.

Japan.....Japanese Lullaby
Italy
An "Art" Interpretation and Solo:
"O, Sol Mio" with accordion accompaniment
Scotland
Highlander in Scottish Garb—plays Bag Pipe—Scottish Melodies
India....Poems of "Tilak," great Hindu Poet
Hawaii.....Guitar Music
Ireland.....Solo—"Mother Machree"
Canada
Solo—"The Little Boy Jesus" written by a Canadian girl at Geneva
France
"French" orchestra playing French airs
Holland....Sketch by "Dutch Boy and Girl"
American Indian.....Indian Legend
Spain....Solo: "In a Little Spanish Town"

Leaders of recreational activities in local church centers will find the following source materials very valuable:

Bancroft, *Games for the Playground, Home, School and Gymnasium.* Macmillan Company, New York.

Harbin, *Phunology.* Cokesbury Press, Nashville.

Hall, *Children at Play in Many Lands.* Missionary Education Movement, New York.
Geister, *It Is to Laugh.* Doubleday, Doran & Co., Inc., Garden City, New York.
Geister, *The Fun Book.* Doubleday, Doran & Co., Inc., Garden City, New York.
Miller, *Stunt Night To-Night.* Heidelberg Press, Philadelphia.
Rohrbough, *Handy.* Holland Press, Chicago.

Avoiding the Summer Slump

We have suggestions here from two leaders; one of whom is a worker with youth in many churches, the other is superintendent of a department in a local church. Read their suggestions carefully.

Maintaining Interest Through the Summer

By J. Gordon Howard*

"Summer vacation" is one of the trouble zones of the church school. Public schools acquired the summer vacation habit because boys and girls, and even teachers, were needed on the farm to help with the crops. On the other hand, church school "vacations" seem to have risen from human nature's everlasting tendency to take things "easy" on the slightest provocation.

And why take things "easy," even during the summer months? If the church school has a vital role to play in the life of youth during November, has it any less a mission in July? It is true some young people leave on vacations, but usually more of them stay at home, and are these latter to be left high and dry without any definite provision whatsoever? Clear thinking from an unselfish point of view forces us to accept without alternative the importance of maintaining interest in the church school throughout the summer.

The *initial* step is to win over the leaders of youth to such a "carry on" policy. To do this may take persuasion. We have become so accustomed to running through the summer with a half-hearted program that it seems almost like an insult to cherished traditions of the past to inaugurate measures designed to forestall warm weather lethargy.

The *second* matter demanding attention is a clearcut administrative and activities program. This not only provides for special features on Sundays and during the week, but cares for such details as the planning and leading of worship services, and arranging for substitute teachers. Thus embarrassing gaps with frantic last minute scrambling, which characterize so much of our summer work, are minimized.

In the *third* place, maintaining interest through the summer demands variation. The worship room should be made as cool as possible; borrowed fans placed at strategic places will do wonders. Decorations in which flowers and greenery figure, largely help to take off the edge of midsummer Sunday morning torridity. In some churches where there are parks and open spaces nearby, there is no valid reason why classes should not sit out under available shade trees.

In some churches during vacation season depleted numbers will make it advisable for young people and adults to unite in opening services of worship. But whether opening services are held jointly or separately they can be given "variation" by including items of special interest. This has no reference, of course, to any of the so-called "special features" intended to "snap things up." But there is plenty of room for variety without violating any of the conditions of true worship. One church asked a well-trained quartet to furnish stirring patriotic music on Fourth of July Sunday. Brief pageants by young people are always welcome. The "Rose Society" in one town took charge of the decorations in one church with charming displays of the favorite flower. Or on "Flower Sunday" home grown flowers may be brought to the church later, to be distributed to the sick and shut-ins. Another Sunday the whole school may move out to a wooded spot, or lakeside. There is no end to the variety that local talent can devise, and variation is a mortal enemy of summer slumps.

Finally, we need to remind ourselves of the old truism: interest is maintained by keeping young people busy. During the summer, high school young people particularly have far more time at their disposal than at any other time of the year. This means that groups may be enlisted in worthwhile projects. The young people from one church spent Sunday afternoons conducting brief devotional services in nearby public institutions, such as hospitals, homes, orphanages, jails and prisons.

Through the week there is no end to the assortment of activities to enlist and maintain interest. Church school baseball leagues are popular; hiking clubs, picnics, nature study groups, geology jaunts, camping trips, swimming parties, are all dear to the heart of youth.

None of the above suggestions will fit every church. Maintaining interest through the summer is essentially a local problem to be worked out by local leaders.

*Young People's Division Superintendent, United Brethren in Christ.

Making the Summer Program Attractive

By Clarence M. Shepherd

The usual summer slump was expected. Teachers and pupils away on vacation, Sunday auto parties and week end trips, classes without teachers, teachers without classes, and a general spirit of carelessness and indifference in the Sunday school seemed certain. Could anything be done?

Early in June the teachers and student officers of the senior-young people's department in St. Mark's M. E. Church, Baltimore, Maryland, met and decided that the summer of 1928 would be different. Seven senior classes, four young people's classes, and the teacher training class cooperated. The following plan was worked out:

1. The sessions were held on Sunday morning, from July 1 to September 2 inclusive, with the service of worship from 9:45 to 10:05 and the lesson period 10:05 to 10:45.

2. The pupils of the twelve classes were divided into three groups, (a) young people's class, age 18-24; (b) senior class, composed of second and third year senior pupils, age 16-17; (c) freshman class composed of first year to senior pupils, age 15.

3. Each of the twelve teachers selected one or two Sundays when he or she would guarantee to be present, and was assigned one of the three groups. The superintendent and assistant superintendents also took assignments.

4. A pupil committee was appointed each month to plan the service of worship. This was a continuation of the regular procedure during the winter.

5. On the first Sunday of each month the classes met together for the whole hour with a special program.

A course of study was planned for each class. For the young people's class a series of present-day problems was outlined as follows: "Religion and Science," "Our Social and Economic Problems," "Prayer," "Foreign Missions and the Jerusalem Conference," "Young People's Place in the Church," "The Purpose of the Sunday School."

The senior class used *Jesus' Teachings* by Sidney A. Weston (Pilgrim Press), covering the topics: "Jesus' Way of Life," "Jesus' Attitude toward Pleasure," "Force or Love," "What Jesus Expected of His Followers," "What Is Success?" "How to Meet Crises in Life," "Does Following Jesus Make Any Difference?"

The freshman class used these same topics from *Jesus' Teachings.*

On the first Sunday of each month a special program was provided for the whole group. Teachers and pupils met together in the assembly room from 9:45 to 10:45. On July first the assistant superintendent of the junior department exhibited a large electric relief map of the Holy Land. It had been made under his direction during the winter by the boys of the junior department. He gave a talk about the history and geography of Palestine.

On August fifth reports were made by members of the department who had attended summer conferences.

On September second a team of religious workers from out of town visited the department and gave personal testimony about their religious experiences.

The plan as a whole was very satisfactory. Every pupil had a well prepared teacher every Sunday. No teacher taught more than two lessons and was relieved from teaching for eight weeks. A number of teachers attended the young people's class. Heretofore the department had divided strictly into boys' classes and girls' classes. During the summer boys and girls met in the same classes. As a result a fine co-ed class of twenty pupils, age 16, was organized last fall.

There were certain difficulties. A few pupils stayed away because they did not meet in their regular class groups. Teachers did not feel responsibility for following up their pupils. However these objections were more than offset by the advantages and the interest which was shown throughout the summer. The attendance over a period of ten weeks averaged twenty-nine. This is thirty-one per cent of the average of ninety-five for the winter months.

A similar plan and program will be carried out during the summer of 1929. During the month of May details will be worked out. Student officers will have the responsibility of working out the program, creating interest, and promoting attendance. The summer season will start on June twenty-third, and close September first covering eleven weeks.

Books on Leadership

The Christian Quest Materials
Binder and all materials may be secured for $2.85. These materials deal with a method of youth leadership and provide program suggestions and include resource materials.
Mayer, *The Church's Program for Young People.* Century Company, New York. Price $2.00.
Overton, *Drama in Education.* Century Company, New York. Price $2.50.
Rohrbough, *Handy.* Holland Press, Chicago. Price $2.50.
Davies, *Out of Doors with Youth.* University of Chicago Press, Chicago. Price $1.50.
Elliott, *Process of Group Thinking.* Association Press, New York. Price $3.00.
McKibben, *Intermediate Method in the Church School.* Abingdon Press, New York. Price $1.25.
Shaver, *How to Teach Seniors.* Pilgrim Press, Boston. Price $1.00.
Cather, *Religious Education Through Story Telling.* Abingdon Press. Price $1.00.
Weiman, *Methods of Private Religious Living.* Macmillan Company, New York. Price $1.75.
Bailey, *The Use of Art in Religious Education.* Abingdon Press, New York. Price $1.00.
Hogland, *Book of Prayers.* Written for an Indian College. The Challenge Books and Pictures, London.

ADULT DEPARTMENT PROGRAMS FOR JUNE

*By Robert V. Russell**

These worship services are planned for a time of year when Nature is bringing her world into newness of life.

The general theme is "Creative Living." The daily themes are based on this general theme and refer to the physical, social, and spiritual phases of life.

A service of worship is merely an arrangement of opportunities for response to stimuli in the form of hymns, meditation, Scripture reading, etc. Provision should be made for "atmosphere" and for natural and uninterrupted procedure of the program. Much depends upon the leader, for his attitude as well as the spirit in which he conducts the program. Consequently the absence of oral announcements, with the items of the program mimeographed or printed, will remove the distracting elements. Hymn boards announcing hymn numbers and Scripture references are also aids. The Bible may be used for responsive readings, saving much printing.

Other musical numbers than those suggested here will readily occur to most people. Where the organ is not available, other musical instruments as violin, cello, cornet, etc., may be substituted.

First Sunday: Temples of God

INSTRUMENTAL PRELUDE: "Rustle of Spring," Christian Sinding.

LEADER: "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you? The temple of God is holy, and such are ye."

ASSEMBLY: "Create in me a clean heart, O God, and renew a right spirit within me."

HYMN: "I Would Be True," No. 170.

RESPONSIVE READING: Psalm 8.

VOCAL SOLO: "Open the Gates of the Temple," Taylor.

SCRIPTURE READING: Matt. 6: 26-33.

ORGAN MEDITATION: "Sanctus" (from Gaul's "Holy City") (Some hymnals contain this musical number. It is easy to find substitutions, if wanted.)

PRAYER:

We thank thee, O God, for the gift of life. As thou hast fed the birds of the air, and clothed the grass of the field, so hast thou cared for us.

Breathe into us now thy quickening spirit, that thy temples may be worthy thy habitation.

We present unto thee our bodies, living sacrifices, and pledge thee our service, wrought out in good deeds to thy children, our fellow-men.

Make us worthy of thy call. Amen.

SILENT PERIOD: (Organ may play softly, using improvised chords, but preferably not familiar melodies.)

HYMN: "Dear Lord and Father of Mankind," No. 146.

The organ may continue playing softly as school moves to classes.

Second Sunday: Expanding Capacities

CALL TO WORSHIP (*By the Leader*):

"Let the words of our mouths, and the meditations of our hearts, be acceptable to thee, O Lord, our strength and our Redeemer."

INSTRUMENTAL MEDITATION: "O Love that Wilt Not Let Me Go," No. 164.

LEADER: "I will meditate on thy precepts, and have respect unto thy ways. I will delight myself in thy statutes. I will not forget thy word."

ASSEMBLY: "Open thou my eyes that I may behold wondrous things out of they law."

LEADER: "Make me to understand the way of thy precepts; so shall I meditate on thy wondrous works."

ASSEMBLY: "Give me understanding and I shall keep thy law, yea I shall observe it with my whole heart."

LEADER: "Give me understanding, that I may learn thy commandments."

ASSEMBLY: "Thy word is a lamp unto my feet and light unto my path. Quicken me, O Lord, according to thy word."

HYMN: "Purer Yet and Purer," No. 171.

SCRIPTURE READING: Philippians 3:13-16, and 4:8.

ORGAN MEDITATION: "Adoration" (from Gaul's "Holy City")

PRAYER:

O Thou, who are all wisdom, enlighten our hearts and minds.

Give unto us spiritual discernment, that we may know thy ways.

We would have breadth of comprehension, that we may conceive the grandeur of thy thoughts.

We would have broadened sympathies, that we may understand thy loving kindness toward us.

We would have enlarged vision, that we may see possibilities far beyond our present living.

We would not fail thee in the talent thou hast given us, but would live creatively, ever seeking the highest, as thou hast given us to know it.

We would ever follow the Way, the Truth and the Life, as revealed in thy Son, Jesus Christ.

In whose name we pray. Amen.

HYMN: "Lead On O King Eternal," No. 188.

BENEDICTION: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ, to whom be the glory, both now and forever. Amen. (II Pet. 3:18.)

Third Sunday: A Creative Society

INSTRUMENTAL PRELUDE: "Ich Liebe Dich," Grieg.

LEADER: "Great is Jehovah, and greatly to be praised,
In the city of our God, in his holy mountain."

ASSEMBLY: "We have thought on thy lovingkindness, O God,
In the midst of thy temple."

LEADER: "This God is our God for ever and ever,
He will be our guide even unto death."

HYMN: "Hail the Glorious Golden City" (Tune: Beecher), No. 225.

VOICE (*Person unseen by audience*):

Carry on! Carry on!
Fight the good light and true;
Believe in your mission, greet life with a cheer,
There's big work to do, and that's why you are here.

Carry on! Carry on!
Let the world be the better for you;
And at last when you die, let this be your cry:
"Carry on, my soul! Carry on!"

—*Robert W. Service.*

ORGAN MEDITATION: "To a Wild Rose," Macdowell.

RESPONSIVE READING: I Cor. 13.

PRAYER:

Not for ourselves, O God, we pray, but for what we may mean to others. That the way may be a little more smooth; the thorns a little less piercing; the pains a little less severe—because we have lived! Help us to cooperate with thee in the building of the Holy City. Thy Kingdom come, thy will be done, on earth as it is in heaven. May we enter into thy plans; think thy thoughts after thee; know the joy of giving release to those under bondage to this world's greed. Open our eyes to see the inhumanity of man to man; to look upon injustice with desire for a better day; to work for the end of all unrighteousness. For we know that the day will come when all these evils shall be done away—when the kingdoms of this world shall be the kingdoms of our God and of his Christ. Even so, come quickly, Lord Jesus!

HYMN: "Where Cross the Crowded Ways of Life," No. 222.

CONCLUDING SENTENCE (*By the Leader*):

"O Beautiful for patriot dream, that sees beyond the years,
Thine alabaster cities gleam, undimmed by human tears,
(Our country, our country) God shed his grace on thee
And crown thy good with brotherhood, from sea to shining sea!"

POSTLUDE: "Materna" (O Beautiful for Spacious Skies), No. 239.

Fourth Sunday: Spiritualizing Life

INSTRUMENTAL PRELUDE: "To Spring," Grieg.

LEADER: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth, for such doth the Father to seek to worship him.

ASSEMBLY: "God is a spirit, and they that worship him must worship him in spirit and in truth."

VOCAL SOLO: "God Is a Spirit," Ross.

SCRIPTURES: Acts 17:24-28.

HYMN: "God of our Fathers, Whose Almighty Hand," No. 245.

BEATITUDES: (Matthew 5:3-12. *Read in unison by assembly*).

LORD'S PRAYER (*In unison by the assembly*).

HYMN: "O Zion Haste, Thy Mission High Fulfilling," No. 66 in Orders of Worship.

ORGAN: Continues playing the hymn while assembly disperses to classes.

Songs will be found in *Hymnal For American Youth*, H. Augustine Smith, 1919, Century Co., New York.

The musical numbers referred to may be secured from your local music store or from Lyon & Healy, 243 S. Wabash Ave., Chicago.

Fifth Sunday

The month of June contains five Sundays. Programs for four Sundays are provided above. Usually "Children's Day" is an occasion for all the departments of the school to come together and participate in a common program of worship. For this reason we omit a fifth program. However, in the event a fifth program is desired, the one for the first Sunday might be adapted. Or, better still perhaps, the leader might make a new theme for the Sunday, based on the general theme, "Creative Living," utilizing materials suggested above in differently arranged sequences.

If the leader desires to try his hand at making an entirely new program we suggest that use be made of the related theme: "Immortality." Suitable hymns and special music will readily suggest themselves to most leaders and the new book *We Believe in Immortality*, edited by Sydney Strong, Coward-McCann, Inc., New York, being short testimonials of belief by about 100 prominent men and women in all walks of life, would furnish the background for a number of helpful sequences, such as short talks, readings, quotations, responses, litanies, and so forth.

The Littlest Brother

(*Continued from page 26*)

gift. Why, mother did like his gift! Then he heard her ask: "But who gathered all of these daisies for me?" Then she looked at Rob and said: "Oh, I know who gathered them! It was little brother!" And she hugged him up so tight.

"But, mother, Evelyn helped me," he said.

"Why, of course Evelyn helped you. Who would not help such a fine little brother?"

And so Rob was happy on Mother's Day.

—From *Robert and the Rainbow and Other Stories*, by permission of Cokesbury Press, Nashville.

---

*Director of Religious Education, Affiliated Baptist City Societies, New York City.

JUNE PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By S. W. Hutton**

"True worship is not only a thing of special times and occasions, but an abiding attitude of spirit." Students enrolled in schools with combined departments worshiping together may be developed in worship attitudes through well ordered services of worship. Yes, it will take time, thought, and effort to prepare adequately for each service, but it is well worth your best leadership.

Many who will use these programs are working in small or one-room village and rural schools. Rural folks should find it exceedingly easy to worship. They are constantly in the immediate presence of the manuscripts of God written in the wonders of nature and the heavens above.

There are several prerequisites to worship and these should be provided for at once. Much is dependent upon the general atmosphere of the room in which you are assembled for worship. It should be churchly, clean, attractive, beautiful. Habits of promptness and genial spirit should always prevail. Late comers should show every degree of courtesy by being seated in the rear of the room and by moving about quietly. The superintendent, song leader, pianist, and all others participating in the leadership of the services will need to cultivate the attitude of reverence, cooperation, and general good will. Worship cannot be forced. It may be induced, guided, and enriched.

Where you desire to use materials in your worship program and you do not have them in your hymn books, Bibles, or in printed pamphlets or leaflets, a blackboard or chart with these items plainly printed or written will suffice. The following order may be suggestive for use during a period of a month or six weeks:

Prelude
Call to worship
Prayer (Invocation)
Hymn
Statement of theme
Scripture
Prayer
Story
Hymn
Closing worship thought

A copy of this order may be printed on the chart or blackboard and placed in plain sight of all, then the hymn numbers and other variations from week to week may be indicated afresh each Sunday. The following services of worship are offered for your use during the month of June. They do not always follow the order indicated above, rather they are aimed as source material from which you may draw. Your own initiative counts for a great deal in using this material.

One of the best ways to get ready for leadership in services of worship is to compile your own book of worship in which you will file away in orderly fashion prayers, poems, calls to worship, pictures, stories, responses, unison and responsive readings, hymn stories, dramatized hymns, offertory sentences, suggested program themes, creedal statements and entire programs. Such material will save you much time later on and will be a source of satisfaction to you again and again. You might also store away materials relating to the special days and seasons in the church school year.

The general theme for June is "God Speaks to Us." He speaks to us through the beauty of childhood, the glory of youth, the charm of the out of doors, the challenge of mind-renewing and the privilege of Christian citizenship. We trust these programs will be found serviceable.

*Associate Secretary, Department of Religious Education, United Christian Missionary Society.

First Sunday: The Beauty of Childhood

QUIET MUSIC: "The Lord Is in His Holy Temple," or "Song without Words," No. 1, by E. S. Barnes.†

CALL TO WORSHIP (*standing*):

Suffer little children, and forbid them not to come unto me; for to such belongeth the kingdom of heaven. (Matt. 19: 14.)

BRIEF PRAYER OF INVOCATION: (Seated after invocation)

HYMN: "Saviour, Like a Shepherd Lead Us" (271) or "Sing Them Over Again to Me" (47).‡

A WORD FROM THE SUPERINTENDENT:

God speaks to us through the beauty of childhood. In our songs, our prayers, and our stories today we will be expressing our appreciation of childhood. Those who are still children will rejoice that they may learn more about the Heavenly Father. Those of us who are older grown will remember our own childhood with thoughts of thankfulness to the Father for life and its blessings, the joyful fellowship we have together with the children. God speaks to us.

HYMN WITH SCRIPTURE READINGS: "Tell Me the Stories of Jesus" (109)

(Read the Scriptures and sing the stanzas indicated in the following order):

First Scripture: Matt. 13:1-3
First Stanza
Second Scripture: Luke 18:15-17
Second Stanza
Third Scripture: Mark 11:8-10
Third Stanza
Fourth Scripture: Luke 8:23-24
Fourth Stanza

READING:

"Tribute to Childhood"

When God made the child he began early in the morning. He watched the golden hues of rising day chasing away the darkness, and chose the azure of the opening heavens for the color of childhood's eyes, the crimson of the cloud to paint its cheeks, and the gold of the morning for its flowing tresses. He listened to the song of the birds as they sang and warbled and whispered, and strung childhood's harp with notes now soft and low, now sweet and strong. He saw little lambs among the flocks romp and play and skip, and he put play into childhood's heart. He saw the silvery brook and listened to its music and he made the laughter of the child like the ripple of the brook. He saw angels of light as upon wings of love they hastened in holy duty, and he formed the child's heart in purity and love. And having made the child, he sent it out to bring joy in the home, laughter on the green, and gladness everywhere. He sent it to the home, and said to the parents, "Nourish and bring up this child for me." He sent it to the church and said, "Teach it my love and laws." He sent it to the state, saying, "Deal tenderly with it and it will bless and not curse you." He sent it to the nation and said, "Be good to the child. It is thy great asset and thy hope."

—*George W. Rideout*

PRAYER:

O Lord, bitter are the tears of a child; sweeten them.
Deep are the thoughts of a child; quiet them.
Sharp is the grief of a child; take it from him.
Soft is the heart of a child; do not harden it. Amen

CLOSING WORSHIP THOUGHT:

Now therefore go, and I will be with thy mouth and teach thee what thou shalt speak. (Exodus 4:12.)

†Instrumental numbers suggested for preludes are to be found in *Instrumental Music for School Worship* by Edward Shippen Barnes, Presbyterian Board of Christian Education, Philadelphia, Pa.

‡The numbers appearing to the right of each hymn refer to *The American Church and Church School Hymnal*, by Excel and Hackleman.

Second Sunday: The Glory of Youth

PRELUDE: "Lord, for Tomorrow and Its Needs" tune Scoville, or "Song Without Words" (No. 2) E. S. Barnes

CALL TO WORSHIP (*standing*):

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scoffers:
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf doth not wither;
And whatsoever he doeth shall prosper.
(Psalm 1: 1-3)

BRIEF INVOCATION: (Seated after invocation)

HYMN: "I Would Be True" (222)

THE SUPERINTENDENT OR LEADER SPEAKS:

We are thinking today of the glory of youth and the fact that God speaks to all of us through this abounding life of young people. In the spirit of gratefulness we turn to the Father and thank him for life with its joys, its opportunities. The hymn we were just singing was written by a young man to his mother. It expresses his desire to live a pure, clean, useful life. With the sentiment of this hymn in our minds and with the thought of God's gift of abundant life to youth in our hearts may we listen to the reading of God's Word.

A MESSAGE FROM GOD'S WORD: Psalm 15:1-5

PRAYER (*in keeping with the thoughts just expressed*):

HYMN: "Lead On, O King Eternal" (246)

Before singing the hymn give this brief introductory story:

There is something in this hymn that challenges us to our best. It rings with conquest and purpose. It is a rare gem both in the words and the music. Henry Smart, who wrote the words, was a blind organist whose heart was filled with music.

The first stanza expresses the attitude of readiness to follow the leading of the King. In the second stanza the thought of willingness to fight on to the end of the world war against sin is spoken, not a war of clashing swords and stirring drums, but

"With deeds of love and mercy,
The heavenly kingdom comes."

The last stanza voices confidence in the King of Kings who rewards those who faithfully strive for the right.

It is no wonder this hymn is so popular among the young people for it challenges them to their best. In China the missionaries, after their training for the work, sing this hymn as a part of their dedication service, and in the spirit of this mighty message go forth to serve. May we sing it whole-heartedly.

CLOSING WORSHIP SENTENCE:

Both young men, and maidens; old men, and children:
Let them praise the name of the Lord:
For his name alone is excellent;
His glory is above the earth and heaven.
(Psalm 148: 12-13)

Third Sunday: The Charm of the Out of Doors

INSTRUMENTAL PRELUDE: "Fairest Lord Jesus" (Crusaders' Hymn) or "Prelude" by E. S. Barnes.

CALL TO WORSHIP (*standing*):

Oh, give thanks unto Jehovah, call upon his name;
Make known among the peoples his doings.
Sing unto him, sing praises unto him;
Talk ye of all his marvelous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek Jehovah. (Psalm 105: 1-3)

PRAYER: (Seated at close of prayer)

HYMN: "Joyful, Joyful, We Adore Thee" (69), or "God of the Earth, the Sky, the Sea" (71). (If the hymn chosen is not familiar, all may read the words together instead of singing them.)

MEMORY PSALM: Psalm 23

HYMN: "This Is My Father's World" (366)

(This hymn may be sung by a group of juniors following a brief interpretation of the hymn by a junior teacher)

A Gem in Poetry:

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten.

Prayer

Hymn: "Holy, Holy, Holy" (19)

Closing Worship Thought:

The heavens declare the glory of God and the firmament showeth his handiwork.

Fourth Sunday: The Challenge of Mind-Renewing

Prelude: "Lord Speak to Me That I May Speak" (Canonbury), or "Largo from 'Xerxes'" by Handel

Call to Worship (*standing*):

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

Brief Prayer: (Seated after the prayer)

Hymn: "Holy, Holy, Holy" (19), or "Lamp of Our Feet, Whereby We Trace" (40)

Statement of Theme:

We are thinking this morning about the challenge of renewing our minds. God speaks to us through many opportunities for this renewing. His Word is ever at hand, good books are ours, moments of meditation on his love and goodness toward us are helpful. Many students are now attending summer school. Ministers and teachers will probably attend some university for a few weeks this summer. Minds that are ever open to new truth find great satisfaction in this renewing. May all of us be alert to keep our minds forever at work on the noblest thinking. May we give ear to the reading of God's Word, a message relating to our morning theme.

Reading of God's Word: Ephesians 4:11-24

Hymn: "Purer in Heart, O God" (218)

Prayer: (Stress the theme of the morning.

Closing Scripture Sentence: Put on the new man, that is being renewed unto knowledge, after the image of him that created him. (Col. 3:10)

Fifth Sunday: The Privilege of Christian Citizenship

Hymnic Call to Worship: "Lord, While for All Mankind We Pray" (Manoah) or "Lord, We come Before Thee Now" (Pleyel's Hymn)

Scriptural Call to Worship (*standing*):

Blessed is the nation whose God is Jehovah,
The people whom he hath chosen for his own inheritance.
He that fashioneth the hearts of them all,
That considereth all their works.
Our soul hath waited for Jehovah:
He is our help and our shield.

Invocation: (Seated after invocation)

Hymn: "O God, Beneath Thy Guiding Hand" (299) or "America" (300)

Message: "Look Well to the Hearthstone"

If one should make a careful study of the childhood homes and mothers of our Presidents, one certainly would be convinced that the early home had much to do with the development of their character and after-achievement. Many think our homes are being threatened; but we still elect to the highest office men who come from consecrated homes and who have established similar homes of their own. When Herbert Hoover was inaugurated March 4, the nation paid tribute to the simple Quaker-Christian home in which he first saw the light of day.

Let us thank God for our home-loving and God-loving Presidents. On his way to be inaugurated Washington turned aside to bid farewell to his aged mother. Grover Cleveland took the oath of office on a little pocket Bible his mother gave him when he left home as a boy. Garfield's first act after being inaugurated was to turn and kiss his mother. Calvin Coolidge, when accepting the nomination as candidate for the Vice Presidency said: "The destiny of America lies round the hearthstone."

Our Presidents have set the nation an inspiring example. They have loved the home, the Church, and God."

—George A. Campbell in *Our Church*

Scripture Reading: Isaiah 26:1-7

Prayer: (Stress the privileges of Christian Citizens)

Hymn: "O Beautiful, For Spacious Skies"

Closing Sentence:

I will make of thee a great nation.

PREPARE WELL
FOR
WORLD
SERVICE

The Kennedy School of Missions (interdenominational) offers technical training for Christian work in any foreign field. Graduate school for candidates, appointees, missionaries. Study of phonetics of high value. Over a dozen languages available in laboratory. Close affiliation with Seminary and School of Religious Education. Exceptional library, Sociology, Bible, business methods, etc. Write for catalog.

Dean E. W. Capen, Ph.D., Hartford, Connecticut

HARTFORD
Seminary Foundation
W. Douglas Mackenzie, D.D., *President*

Stories, Activities, Worship
To Enrich Any Vacation School Program

Here are a few source books which every Daily Vacation Bible School worker should have on ready tap.

The Mayflower Program Books
First and Second Years
By J. E. Perkins and F. W. Danielson
Each Volume $2.00

The Junior Citizen
By Joyce C. Manuel
$1.60

} Planbooks for Primary and Junior Groups

Song and Play
For Children
and
Songs for Little People
By F. W. Danielson and G. W. Conant
Each Volume $1.25

} Companion Volumes of Songs, Games, and Music for Play and Worship

Of Special Interest and Value to all Vacation School Workers

Present-Day Trends in
Religious Education
By Erwin L. Shaver
$1.50

} Be sure to read the chapter on "A Church School for the Summer Vacation" which discusses the unique possibilities of such a school.

THE PILGRIM PRESS

14 Beacon Street
Boston

418 S. Market Street
Chicago

PURPOSE IN TEACHING RELIGION

By GEORGE WALTER FISKE

London Quarterly Review:
It is really a golden book.

The Journal of Religion:
A constructive, stimulating, and suggestive interpretation of the best trends in current religious education.

The Christian Century:
It clarifies the aims of modern religious educators and is helpful in its suggestions.

International Journal of Religious Education:
A valuable contribution to our publications in the theory of religious education. Its style is direct and forceful.

PRICE, NET, $1.75, POSTPAID

THE ABINGDON PRESS

NEW YORK 150 Fifth Ave. | CINCINNATI 420 Plum St. | CHICAGO 740 Rush St.

The Perry Pictures

Pictures are one of the greatest factors in the uplifting and developing of the young mind. Once used, their value can never be overlooked.

They should be in every Church and Home. Teach the Sunday School lessons with them. Every child should have a collection of them.

The Good Shepherd *Plockhorst*

Send 50 cents for a Set of 50 pictures, size 3x3½, all different, for your girl or boy and let the children learn to recognize and name these 50 pictures. In any family this Set will be worth many times the cost. SEND TODAY. Call it Children's Set of 50. Stamps, check or Post Office order.

Reproductions of the World's Great Paintings

One Cent Size 3x3½ For 50 or more.
Two Cent Size 5½x8 For 25 or more.

Send 50 cents for 25 on the Life of Christ, or 25 Art Subjects, or 25 for Children, or 25 Madonnas. Size 5½x8. Or 50 for Children. Size 3x3½

Large Pictures for Framing. Artotypes

Size 22x28 inches, including the margin. $1.00 each for two or more; $1.25 for one. Send $2.00 for the above picture and Christ and the Doctors.

Hand Colored Artotypes same size as the plain Artotypes. $1.50 each for two or more; $2.00 for one. Send $3.00 for the two named above, or The Christ and Christ in Gethsemane.

Catalogues Send 15 cents in coin or stamps for our 64-page Catalogue of 1600 miniature illustrations.

The Perry Pictures Co. Box 778 Malden, Mass.

They listen eagerly when leaders apply methods from

THE LEADERS HANDBOOK SERIES

THE MISSIONARY EDUCATION OF PRIMARY CHILDREN

By Wilhelmina Stooker

Professor of Religious Education, Auburn Theological Seminary

An unusual opportunity to share the rich experience of a successful teacher and pedagogist, who believes that Missionary Education is the very heart of the educational process, and not something additional.

$1.00

MISSIONARY EDUCATION MOVEMENT
(*The Friendship Press*)
150 Fifth Ave. New York

The Religious Education of Adults

BY LEON C. PALMER

General Secretary, Brotherhood of St. Andrew

With Foreword by John Gardner Murray, Presiding Bishop of the Episcopal Church, and Introduction by the Rev. THEODORE R. LUDLOW

"We must awaken to the fact that education is not a preparation for a life of some sort, but is a normal part of all living. The adult has his own capacities and characteristics which are not available at any other time and life. To fail to 'bring them forth' during adult life is not only to cripple that adult but to rob others of the unique contribution of truth which God has entrusted to that individual for our common advancement. Adult religious education, therefore, is not a fad nor a temporary expedient, but a vital effort to unify the whole life of man, and to bring forth knowledge of and power for life, from the ripe thought and mature experience of adult years.

"How shall we cultivate this great undeveloped resource? This book gives the answer. It gives it so clearly and practically that the harrassed parson, who is anxious to help his people but who is burdened with the mass of details that fall to his lot today, can catch its inspiration and profit by its simple directness even in the midst of a crowded calendar."

—*From Dr. Ludlow's Introduction*

Paper, 75 cts.; cloth, $1.25

Morehouse Publishing Co.

1801-1811 Fond du Lac Ave. Milwaukee, Wis.

What's Happening in Religious Education

ROY G. ROSS has been selected to succeed Robert M. Hopkins as Secretary of the Department of Religious Education of the United Christian Missionary Society. Mr. Ross has been acting in this capacity since Dr. Hopkins' resignation October 1 and has demonstrated such genius for leadership and rare power for promoting the work of his department that all interested groups were united in supporting him for this important position. Mr. Ross graduated at Eureka College in 1921 with the degree of A. B. and received his B. D. from Yale School of Religion in 1924. He has been serving as Young People's Superintendent of the United Society since 1925.

NINE of the ten members of the Hoover cabinet hold college degrees, and one of the ten is a college president. Harvard and the University of Michigan are each represented by three alumni, the University of Pittsburg, University of Minnesota, Coe College, Stanford University, and the University of Iowa by one each.

AT Silver Bay, on Lake George, N. Y. June 28–July 9 there will be held the twenty-eighth conference of the Missionary Education Movement of the United States and Canada. This conference, which has been the pioneer among summer conferences, and which has meant so much to the missionary enterprise all these years, will have a special significance this year.

The theme of the conference will be "The World Mission of Christianity." In classroom work, platform meetings, open forum, personal interviews, the emphasis will be on the new outlook in missions, and training in leadership for the larger missionary program. A strong faculty has been secured, including such leaders as Dr. T. H. P. Sailer, Dr. Milton T. Stauffer, Dr. H. Paul Douglass, Dr. Charles H. Sears, Prof. John Clark Archer, Dr. Fred Winslow Adams, Miss Ruth Seabury, and a number of others.

Among the courses offered will be: "The Essentially Missionary Character of Christianity," "Vocational Guidance and Life Problems of Young People," "Human Needs and World Christianity," "The City's Church," "The Crowded Ways," and missionary methods for the various age groups in the church. For further information regarding these conferences write to Rev. Walter Getty, Missionary Education Movement, 150 Fifth Avenue, New York City.

Other conferences of the Missionary Education Movement are held at Blue Ridge, N. C., June 25 to July 5; Asilomar, California, July 8 to 16; Seabeck, Washington, July 20 to 30.

THE Executive Committee of the Missouri Sunday School Council of Religious Education held its annual meeting recently in Jefferson City. The State Legislature was in session at the time the meeting was held and in the course of the day an invitation was issued to the president of the Council, Mr. Forrest C. Donnell of St. Louis, to address the Lower House of the Legislature. Mr. Donnell made a forceful address calling to the attention of the legislators the importance of religious education in developing a righteous citizenship. Some of our talk about separation of Church and State in education sounds rather strange when the law making body of a state invites a man representing a religious organization to speak before it on the work which his organization represents!

A CONFERENCE of weekday church school administrators and teachers was held in Syracuse, New York, March 1–2 under the auspices of the department of weekday church schools, New York State Council of Religious Education, Rev. T. Basil Young, Director. The conference was attended by a large group well representing the four hundred weekday schools in New York state. The feeling of those who attended as to the value of the meeting was shown by their decision to make the conference an annual affair.

The chief conference leader was Dr. Erwin L. Shaver, Secretary of Leadership Training, Congregational Educational Society. Prof. Frank O. Erb, Dean of the School of Religious Education, Colgate-Rochester Divinity School, and Dr. Luther A. Weigle, Dean of Yale Divinity School, delivered notable addresses.

DURING the spring months a distinguished scholar in the field of the New Testament and early church history, and a professor in the University of Berlin, Prof. Adolf Deissmann, will be in the United States, fulfilling a series of engagements arranged by the Federal Council of Churches.

As a member of the Universal Christian Conference on Life and Work and of the World Conference on Faith and Order, of which he is one of the vice presidents, Dr. Deissmann is intimately in touch with the movement for a more united Church. While in this country, Dr. Deissmann will lecture at the leading schools of religion. He will be given a special reception by the Administrative Committee of the Federal Council and will be tendered a dinner by the Federal Council, the Church Peace Union and the World Alliance on March 22.

PRESIDENT DANIEL L. MARSH of Boston University has announced the appointment of Henry H. Meyer as Dean of Boston University School of Religious Education and Social Service, succeeding Walter S. Athearn who recently resigned.

Henry H. Meyer has received the degrees of A. B. and A. M. from Baldwin Wallace College at Berea, Ohio, B.D. from Drew, and Ph. D. in Religious Education from Yale.

Doctor Meyer is a member of the New York East Conference of the Methodist Episcopal Church. He has been the Editor of religious educational literature of the Methodist Episcopal Church since 1914. He is a contributor of learned articles in the Encyclopedia Britannica, International Standard Bible Encyclopedia, and the Encyclopedia of Sunday Schools, and is the author of many books on religious educational subjects. Dr. Meyer holds important positions in many National religious educational organizations.

In making the announcement of Doctor Meyer's appointment as Dean of the Boston University School of Religious Education and Social Service, President Marsh also announced the action of the trustees of the University authorizing a modification of the school in such a way as to lift its academic standards and improve its offerings for graduate work by transforming it from a four year undergraduate college into a senior college and a graduate school.

THE Playground and Recreation Association reports that thirty-five states, representing ninety percent of the population, now have physical and health education legislation and twenty states representing sixty percent of the population have laws, manuals, and state directors of physical education.

A manual on municipal and county parks in two volumes, a study of playground design and equipment, and publications on athletics and home play, were among the principal publications issued by the Association in 1928. New studies begun during the year were a two year survey of the failures and successes of community music and one of girls' athletics.

CHRISTIANITY has made great progress in the last few decades amongst the Maoris, the Natives of New Zealand. The general assembly of the Anglican Church there has now been able to carry out a long cherished plan; it has created an independent Maori diocese with the Maori bishop at its head. Frederick Augustus Bennett, who has worked as a clergyman amongst the Maories, was recently consecrated Bishop of Aotearoa. The ceremony took place in St. John's Cathedral, Napier, in the presence of a large congregation of Maoris and whites.

UNDER the conditions of the John C. Green Income Fund the American Sunday School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. They offer a prize of $2,000 for a manuscript on "Religion in Education," and another prize of $2,000 for a manuscript on "The Heroic Appeal of Christianity to Young People."

The manuscript on the subject of "Religion in Education" should show, according to the announcement, "the educational worth of the Bible, and of religious teaching based upon it." The style should be popular and readable, with a wide appeal. It "should have a convincing message to voters, lawmakers, parents, and teachers."

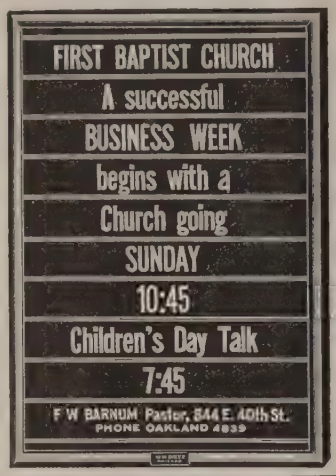
The offer of a prize for a manuscript on "The Heroic Appeal of Christianity to Young People" is "based upon the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living." The form of this manuscript may be what the author chooses.

The contests close March 1, 1930. The Editorial Department, American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pennsylvania, will furnish full particulars on request.

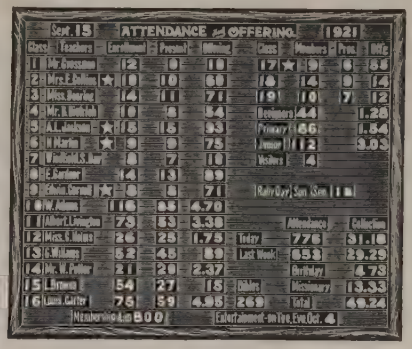
THE men's and women's Bible Classes of Ingham County, Michigan, under the direction of the state council of religious education recently conducted conferences on Christian citizenship. The meeting opened with a banquet and then divided into three simultaneous sessions dealing respectively with citizenship, the spiritual life, and the educational program of the church. Out of these conferences came a series of findings expressing the heart of the discussion in each group. About 125 men and women participated in the conferences.

THOSE of our readers who may be planning to visit the Holy Land would do well to consider the supervised tours, with especially prepared lecture courses, offered by the Travel Institute of Bible Research, whose announcement appears in this issue of the *Journal*.

Dietz Bulletins
Will Boost Attendance



Dietz Sunday School Board
"The Superintendent's Friend"



Will interest every class to reach the highest standard. Encourages Friendly Rivalry

I AM A TORK CLOCK

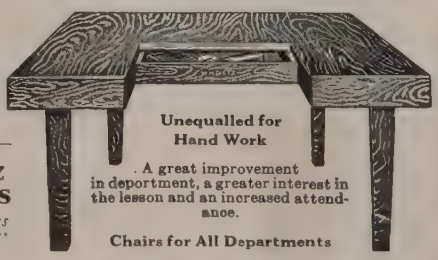
I turn electric lights on and off regularly. Wind me once a week and I do it every day.

You Should See Me Operate a Dietz Bulletin Board

Dietz "ON TIME" Emblems
Beautiful—Dignified—Economical
Now the Standard Reward Emblem of thousands of Sunday Schools throughout the land

A yearly Rolled Gold Enameled Pin with interchangeable numerals from 1 up to 50 years and four quarterly emblems

Dietz Folding Class Table



Unequalled for Hand Work

. A great improvement in department, a greater interest in the lesson and an increased attendance.

Chairs for All Departments

DIETZ TRAYS
"Noiseless Sanitary"

The House of a Thousand Things for Church and Sunday School

WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Illinois

Have You Read the *Journal* Announcement on Page 25?

THE thief in your church is Indifference. Indifference steals the congregation and the Sunday school. Indifference employs every modern method to entice church members. He uses the park, playground, resort, automobile, movie, theater, the gun and the rod—everything inadvisable to steal the people from your church. You must take advantage of modern methods and overcome this great giant Indifference.

Indifference is your biggest competitor. Meet competition by creating and holding interest and enthusiasm.

Hundreds, yes, thousands, of churches have learned that there is nothing so successful as a parish paper. A local church paper gives strength and power to meet Indifference.

Your church can have its own local paper without cost if you follow our plan. In fact, you can make it a source of revenue. Ask for free samples of local parish papers and particulars.

The National Religious Press,
Grand Rapids, Mich.

Send me free of charge full particulars and samples.

Name .....

Street .....

City .....

THE first religious education convention to be held in Bible Lands met in Baalhek, Syria, April 8 to 14. Delegates were present from Trans Jordania, Palestine, Syria, and Iraq, Dr. Robert M. Hopkins, Secretary of the World's Sunday School Association, Sheikh Metry Dewairy, Sunday School Secretary of Egypt and the Sudan, and Dr. Robert P. Widder, Secretary for Western Asia and Northern Africa, were among the leaders who took part in the meetings.

A COUNCIL of Religious Education has been developed in connection with the China Christian Educational Association. Dr. C. S. Miao has been chosen as Secretary.

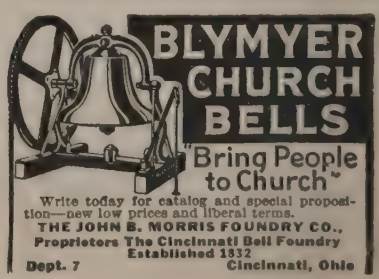
REV. C. J. KEPPEL, Executive Secretary of the Board of Religious Education of the Evangelical Synod of North America, has resigned from this position and will become Minister of Religious Education in Salem Evangelical Church, Rochester, New York, on June 1. The condition of Mr. Keppel's health made necessary this change to a different climate. Salem Church has the largest Sunday school in the Evangelical Synod.

Y. C. YANG has been made president of Soochow University, one of the Southern Methodists' best institutions. President Yang is a graduate of that university, and was one of the foremost speakers at the International Missionary Conference in Memphis in January 1929. He is ranked among the ablest leaders in China. Educated in the Orient and later in America, secretary to Dr. Wellington Koo, Chinese Minister to Washington, an attache of the Chinese Legation in London, secretary of the Chinese delegation at the League of Nations in Geneva, Chinese Consul-General at London, and a member of many diplomatic missions of China to this country, he has a world-view as well as a perfect acquaintance with the affairs of his own country. Such men suggest the gain to be expected from China's regulation that the presidents of missionary colleges must be Chinese.

THE leaders of Temple Emanu-El, New York, have offered their old building to Dr. Fosdick and Park Avenue Baptist church, for Sunday services, and the offer has been accepted. The new home of Temple Emanu-El will be completed October 1, and the Park Avenue congregation will begin holding their services in the old building at that time. The new Park Avenue church will not be completed until the autumn of next year.

WALTER RAUSCHENBUSCH is to be honored by the establishment in his name of a lectureship foundation at Colgate-Rochester Divinity School. For this purpose the school has undertaken to raise a fund of $50,000, of which Mrs. Edmond Lyon gave the initial $10,000.

REV. WILLIAM H. McMASTER, D.D., the President of Mount Union College, was recently elected president of the Ohio Council of Churches at a meeting of that organization held at Columbus. He succeeds Governor-elect Myers Y. Cooper, President of the Council for the past three years.



ACCORDING to the *Egyptian Gazette* the following resolutions were adopted in the Old Palestine Conference of Mohammedan Clubs:

"That Mohammedan Youth Associations should be founded on the lines of the Young Men's and Young Women's Christian Associations; that schools should be opened for the Mohammedan population, so that they may be induced not to send their children to schools directed by foreigners; that the Government should be asked to increase the capacity of schools and to revise the curriculum; that Arabic badges and an Arabic national hymn should be introduced, and an Arabic banner should be organized and affiliated to the Boy Scout Organization of Beirut; that Friday should be observed as a day of rest; that the Arab workers should be organized in trade unions and evening schools opened for them; and, finally, that an Arab theatre should be set up.

AN outstanding development in Negro medical education has been made possible through an offer of the General Education Board and the Rosenwald Fund to give Meharry Medical College, Nashville, Tennessee, $1,750,000 contingent on the school raising $250,000.

Meharry Medical College was founded in 1876 by a Yankee soldier, who remained in the South to teach the colored children after the Civil War was over, while one of his most loyal supporters was an ex-Confederate soldier. The school now draws students from all over the United States and from sixteen foreign countries. Officials of Meharry have estimated that the approximate number of Negro medical graduates from all schools is about 11,100. The number of professional graduates from Meharry is 4,248, or over one-third of this number.

THE possibility of the school as an instrument for the prevention of delinquency will be discussed before the National Conference of Social Work at its fifty-sixth annual meeting in San Francisco, June 26 to July 3, under the leadership of Porter R. Lee, director of the New York School of Social Work, the president.

Mental hygiene in the schools, adult education, parental education, the schools and the juvenile court are some of the topics already announced which will be of interest to those in the educational field.

Dr. George Kirchwey, of New York, former warden of Sing Sing is chairman of the division on delinquency in which studies of the juvenile court, the probation system, the relations of schools to the delinquent child and education and medical service in the prison will be discussed.

AN interesting movement among Italian Catholics is reported. A society has been formed among orthodox Roman Catholics to promote the reading of the New Testament, led by three clerics of distinguished learning. The Society held a Congress last May to which Cardinal Gaspari, Vatican Secretary of State, transmitted the Pope's blessing. This year they are urging that the Gospel be read at Mass both in Latin and in Italian.

A NEW Wesley Foundation building costing $70,000 is being erected at Vermillion, South Dakota, to minister to the religious development of the students of the State University. Rev. L. A. McDonald is director.

EUROPE Educational Tours $275.00 up | **HOLY LAND** June 18 to Sept. 10 84 Days $850.00

PERSONALLY CONDUCTED
Write today for Illustrated Booklets
THE WICKER TOURS
Richmond : : Virginia

SPEND SIX WEEKS AT UNION THEOLOGICAL SEMINARY

SUMMER SESSION
in cooperation with Columbia University
July 8 to August 16, 1929

THE FACULTY—For part time, President Coffin, Drs. Fosdick, Fitch, Tweedy, Wieman, W. T. Brown, Reed. For full time, Profs. Frame, Fleming, Dahl, Niebuhr, Curry, Elliott, Van Dusen. Webber.

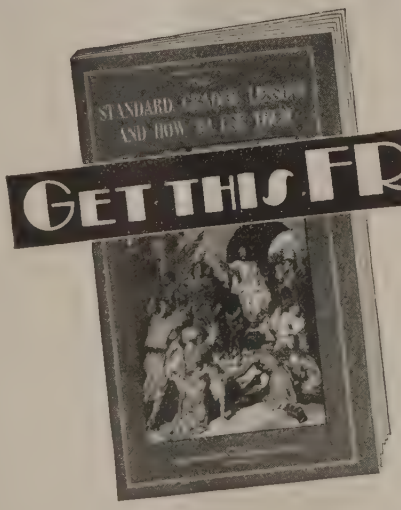
COURSES—In Old and New Testament, Philosophy of Religion, Christian Ethics, Psychology applied to Character Development, Problems of Religious Work with Students, Preparation and Criticism of Sermons, Methods of Bible Study and Teaching, Work of the Ministry, Modern Missions, Church and Social Work.

For course of study and other information apply to The Registrar of the Seminary, 3041 Broadway, New York City.

The Eighth Annual
Conference on City Church Work
June 18 to 28, 1929

The Ninth Annual
Conference for Ministers and Other Religious Workers
June 24 to July 5

Attractive programs, distinguished lecturers. For full information apply to Prof. Gaylord S. White, Director, 3041 Broadway, New York City.



GET THIS FREE BOOK

Completely describes the new Standard lessons in the International Graded Series—the lessons which actually teach more Bible and teach it better. Every lesson built on the Bible, with supporting material that is educational, interesting and true. Your Sunday School will take on new life, new interest and activity with the adoption of Standard courses.

This FREE Book tells how to use Graded Lessons successfully in your Sunday School. Contains actual samples of the materials furnished with Standard Courses. Well worth investigating. In addition to the outstanding and admitted superiorities of Standard Courses, the cost is at least 10% less than you have been accustomed to pay for your Sunday School materials. Send the coupon today.

Standard Publishing Co.,
Dept. A-5, 8th & Cutter Streets,
Cincinnati, Ohio
Send me a copy of your text book on Standard Graded Lessons.

Name.....
Address.....
City.....

Welcome to This Inn of Hospitality in New York

PRINCE GEORGE HOTEL

Fifth Avenue and 28th St.
ALBURN M. GUTTERSON, MANAGER

1000 Rooms with Bath
Single with Bath $3 to $4
Double with Bath $4 to $6

A HOME
IN THE HEART OF THINGS

Members of the International Council
Staff stop at the Prince George Hotel

Earn $3,000 to $7,000
by Religious Educational Work

A great religious educational organization needs the services of earnest, ambitious Christian men and women and is willing to pay them well. It is a work that builds character and fits you to attain the goal of your desire, and secure financial independence.

We Give You a Remarkable Training

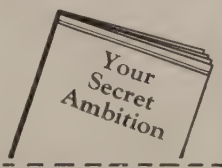
Do not let lack of confidence hold you back from reaping the financial and inspirational benefits of this educational—business opportunity. We tell you—show you—and train you so you will know exactly what to do, and how to do it. We invite both men and women to discuss this opportunity either in person or by mail.

Travel or Not - As You Wish

If you like travel—to see new faces and new places, and live in the best hotels you can do so. If however you prefer staying in one place with family or friends you may do so. Suit yourself—we put no restrictions upon you. The work can be carried on anywhere and is needed everywhere.

"Your Secret Ambition"

is an inspirational book of facts, taken from the lives of men and women whose outlook on life has been changed since joining this organization.



In it you will find exactly how these men and women found the turning point of their lives and are traveling the road that leads to Success. Send coupon today. There is no cost or obligation.

John Rudin & Co., Inc.
1026 S. Wabash Ave.,
Chicago, Ill.

John Rudin & Co., Inc.,
1026 S. Wabash Ave.,
Chicago, Ill.

Please send me without cost or obligation, booklet "What Is Your Secret Ambition?" together with complete information about your business opportunity for school people.

Name .....
St. No. .....
City ..... State ....

A Church Camp

(*Continued from page 17*)

I don't know how you did it, but you certainly gave Glenn a religion which works."

As a result of the intensive summer work, one hundred fifty boys and girls can be counted upon in the fall to work in their church school departments. They are there Sunday mornings and they are the leaders in weekday groups.

The methods by which a church camp may achieve desirable results are not easily described. No one element of the program is responsible. Continuous leadership is one factor which is of great value. So far, camp leaders have been secured from the church. With the exception of those who are at college, a close contact is maintained between campers and leaders the year round.

The use of the regular church school curriculum has proved successful. Other plans were tried but now we grade the camp and use the same courses of study which are used in the city. Four class sessions on each lesson are held during a week. There is plenty of time for supervised study, stories, research, and discussion. Each day there are dozens of opportunities to apply teachings to actual life situations.

Classes in nature study, hand craft and camp craft are rich in possibilities for religious education. A class in flowers is not a class to memorize names. It is a class for the study of life and God. In the informal nature trips, some of the most profound religious truths are quietly and naturally discussed. Skills are acquired for a purpose. One must be useful if he is to be a real member of the Kingdom.

For the camp whose prime purpose is religious training, chapel periods, camp fires, and evening devotionals are vital, meaningful services. A service of consecration means consecration to something definite—the task of the intermediate society, or the weekday program. As a boy or girl returns from camp with a vital religious experience, there are many places for wholesome expression. There is continued guidance and help to keep the vision clear.

How Much Bible Do Your Pupils Know?
How Well Do They Understand the Bible?

The Northwestern University Religious Education Tests will tell you
(Have been used with over 50,000 pupils)

Series A. Biblical Information Tests
1. Life and Teachings of Jesus
2. Old Testament Times and Teachings
3. The Acts and Epistles

Series B. Biblical Comprehension Tests
4. The Life and Teachings of Jesus
5. The Old Testament
6. The Acts and Epistles

The six Tests may be given in any combination, singly or with the others. Time required for any one test about 20 minutes. May be used from Junior grades up. Sold without profit, postpaid:

Less than 100, 2½ cents each
One hundred or more 2 cents each
Samples of any 3, 10 cents; of 6, 20 cents (stamps).

Address: Professor George H. Betts
Northwestern University Evanston, Illinois

NEW BOOKS

A Guide to Literature for Character Training. Vol. I. Fairy Tale, Myth, and Legend. By Edwin D. Starbuck and Frank K. Shuttleworth. New York, The Macmillan Company, 1928. 389 p. Price $2.50.

The first volume of this proposed *Guide* which is being prepared a unit at a time is a carefully selected list of references to the best literature in the world of make-believe: fairy tales, animal stories, myths, and legends. The *Guide* had its beginning in the so-called "Iowa Plan of Character Education" which a few years ago was awarded a $20,000 prize for the best statement of methods of character training in the public schools. The chief features underlying the prize method are briefly summarized in the preface to this book:

> There have been, in general, two somewhat antagonistic doctrines held by the camps of those who would educate the moral attitudes of children. The one employs the direct, head-on attack. Teach the "virtues," talk them up, reason them out, rub them in. The other, which prompted the Iowa Plan, is the natural or dynamic method. Organize the school, its advocates say, along the lines of a family or community or society. Allow the pupils to live a normal life in such wise that the native impulses of self-expression, friendliness, and idealism find their natural outlet. Fill the school with art, music, and especially with the choicest reading materials. These, if happened upon naturally and spontaneously enjoyed, will be as health-provoking to the mind as are good foods to the body—perhaps the more so if the youngster is not nauseated with medicated prescriptions nor choked with hygienic formulas. Let the teacher be primarily the artist rather than the didactician. . . .

The book comes from the Institute of Character Research of which Professor Edwin D. Starbuck of the University of Iowa is the director. Because of this it is not just another classified list of best books. It differs from the many such lists chiefly in that it is more inclusive in its scope and manner of presentation and because the process of selecting the references was more objective and critical. It contains two lists of titles of books and selections in books: the book list and the situation list. In both the same titles are classified according to the school grades for which they are best suited and ranked according to degree of excellence. In the first the school grades serve as the primary basis for arrangement; in the second the arrangement is according to the ethical or moral situations for which they may be found helpful. The former list contains careful descriptions of titles and both lists refer also to a detailed classification of the material by attitudes or character traits as well as by situations. The material also is indexed by authors, titles of books, titles of selections in books, by situations, and by attitudes or character traits.

Each selection had the independent vote of at least four competent literary critics and all judgments as to selection and ranking of titles were treated statistically in several ways in order to check and re-check the validity of the work. It is the result of this latter process which gives the book its special worth.

There will be differences of opinion as to whether the scientific and the artistic can be in fact so closely related without doing violence to both. But an unprejudiced study of this significant book will reveal a harmonious whole. We have here the work of the artist-scientist who seeks to guide appreciation and emotion through well directed intelligence.

The inclusion of the extended list of attitudes called a "refinement of the fundamental human attitudes" is apparently intended only as a helpful way of classifying the materials. One wonders however whether the *Guide* will actually lead away from the the pitfall of the direct teaching of the virtues which it proposes to avoid. Beyond the very excellent chapter on "The Art of the Story-Teller" little is said except in a general way about the actual method of character education through literature. Perhaps this will come in later volumes which will be anxiously awaited. One on *Fiction for Children* is expected soon. The total worth of the entire project can only be judged as one understands it in its entirety.

The present volume is not a collection of stories but an excellent guide to story and story book titles and as such it will be invaluable for parents, teachers, and others who earnestly seek the best.

—Otto Mayer.

The Story Peter Told. By Elsie Ball. New York, Henry Holt and Company, 1929. 144 p. Price $1.75.

A fascinating story for children, particularly juniors, answering the question "Who was Jesus?" The author has selected with care the incidents and teachings of Jesus which can be understood by the child and has so presented them that the child feels that he indeed "must help before the kingdom can come as Jesus wished it to come." Moreover, she makes clear to the boy and the girl just how they can help. For example, in the story of "The Boy Who Shared His Lunch" the boy says, "I must not be selfish. Jesus is not selfish. He was very tired, but he stayed and helped the people without thinking about himself. If he had this lunch he would share it with some of these hungry folks. I must be kind, like Jesus." And later he thought to himself, "This is much pleasanter than eating my supper all by myself. I am so glad I gave my lunch to Jesus." —M. L. N.

Worship for Youth. By Gussie Brown Stacy. Cincinnati, Powell & White, 1928. 293 p.

A series of worship programs for adolescents for each Sunday of the year, based on one theme for each month and sub-themes for each Sunday, with indices of programs for special days, hymns and songs, poems, instrumental music, and stories. The music section gives a number of preludes, special hymns, arias, and responses.

An interesting and valuable source book for groups building their own worship services.

—M. L. N.

The Master, A Life of Jesus Christ. By Walter Russell Bowie. New York, Charles Scribner's Sons, 1928. 342 p. Price $2.50.

Searchers for God and Life are turning to Jesus Christ for light and guidance as never before. Think of all the books about his life and personality that have been written during the past ten years. Some have given the historical side, others the supernatural and doctrinal, and others have been testimonies, as it were, of the meaning of Jesus in human experience. And here we have an unusually stimulating story of the "personality whose surpassing power lies in no miraculous unlikeness to the life he seemed to share, but in something profoundly at one with the most native intuitions of the human mind and soul."

Dr. Bowie has succeeded in giving the reader a most remarkable interpretation of the meaning of the Life of Christ. He writes as though he were talking to you face to face about the Master and Lord of our lives. The book reads like a poem and its content is based on the facts of history as well as those of experience. With genius and power, the author traces the life of our Lord, from his humble birth in the manger at Bethlehem to the mount of his ascension near Jerusalem, with all its conflicts, its purposes, its seeming defeats, and finally its triumphs.

I laid the book aside greatly refreshed because my mind had found new and greater truth and my heart had been strangely touched by him whose life more and more is the light of all men. —R. A. B.

Lesson Materials in the Church School. By C. A. Bowen. Nashville, Cokesbury Press, 1929. 213 p. Price $1.00.

The purpose of this book is to give the reader a certain familiarity with available lesson materials in the church school. The approach is made from the standpoint of the learning processes as it is now conceived, and the material is sketched against this background of underlying principles of a modern curriculum. After a review of the history of modern lesson materials for the church school, the author describes the various existing lesson courses and gives particular attention to a description of the units in the Closely Graded Church School Courses published jointly by the Methodist Episcopal, South, the Congregational, and the Methodist Episcopal churches. Two very helpful chapters are devoted to the teacher's use of lesson materials in such a way as to vitalize them and make them fit the needs of modern life. The concluding chapter gives a brief summary of the work of the International Council in constructing what has been called the International Curriculum of Religious Education. The author handles his subject in an interesting manner and the book is well paragraphed so as to facilitate easy reading. —P. H. V.

The Word of God and the Word of Man. By Karl Barth. Boston, The Pilgrim Press, 1928. 327 p. Price $2.25.

Karl Barth has become a power in the religious thinking of continental Europe. He is called the greatest religious thinker since Schleiermacher, the one who has saved Protestantism in Germany, and a modern apostle of Calvinism. His messages lie close to great human needs and at the same time get at the heart of difficult historical and theological problems. A stimulating book that cannot be read easily at first, it would be a good tonic for religious educators who long ago gave up theology as a bad bargain.

—P. R. H.

Mental Phases in a Spiritual Biography. By George Preston Mains, with a Foreword by Oscar L. Joseph. New York, Harper & Brothers, 1928. 256 p. Price $2.00.

Dr. Mains was for many years an outstanding leader in the Methodist Episcopal Church. For twenty years he was Publishing Agent of the Methodist Book Concern which means one thing, the attaching of his signature to a million dollars' worth of checks on an average each year. In this book he traces his own intellectual development throughout the years and discusses in interesting and suggestive fashion the important intellectual problems involved in the Christian faith.

—P. R. H.

Three More Books About Jesus

and Each of Them Distinctive!

JESUS OF NAZARETH, *by Bishop Charles Gore,* published April 15 ($1.00). It is a simple modern comment on Mark and Luke, such as will help men and women to read those short stories again, with fresh eyes, understandingly. Though one of the most learned theologians in the Church of England, Bishop Gore, has written plainly, as for the unlearned, But he has written accurately, too, as for the critical.

"Dr. Gore . . .'keeps to the evidence', but he never hesitates to express his own convictions as to the historic quality of the narratives, and constantly endeavours to win the assent of his readers. This gives his book vigour and warmth."
The London Times

CHRIST AND MODERN EDUCATION, *by Canon Charles E. Raven,* will be published May 1 ($1.75). This book is unique in showing that Christ's teaching fulfils the requirements laid down by the wisest educationists and psychologists today. Jesus' own method, therefore, is modern and scientific, and furnishes clear and practical guidance as to the aim and scope, the method, the technic, and the grading of religious education.

THE STORY PETER TOLD, *by Elsie Ball,* already published, has received an unusual number of enthusiastic comments, but none more striking than that from Dr. Spofford, editor of *The Witness.* He wrote that his ten-year-old son read the book at one sitting, exclaiming at the end, "Boy, that's neat!" It is just that kind of a book, one that children will devour from cover to cover. It is a simple retelling of the story of Jesus as recorded in Mark. (Illustrated—$1.75.)

HENRY HOLT
AND COMPANY
Incorporated

One Park Avenue
NEW YORK

The Viking Prince. By A. L. MacKaye. Boston, L. C. Page & Company, 1928. 318 p. Price $2.00.

A stirring and bloody tale of the old Norse days, depicting a Viking prince who is diverted through the influence of a Christian girl whom he loves, from a special vengeance sworn before his father.

Great Companions. By Robert French Leavens, Compiler. Boston, The Beacon Press, Inc., 1927. 690 p. Price $2.50.

This is a compilation of the great passages of literature both from within and outside the Bible on the great themes of life. The selections are made from the literature of all the leading races.

Tar, a Midwest Childhood. By Sherwood Anderson. New York, Boni and Liveright, 1926. 364 p. Price $3.00.

Any religious educator interested in a picture of what actually goes on beneath the surface of life for many small town children should read this interesting book.

Christ and the New Woman. By Clovis G. Chappell. Nashville, Cokesbury Press, 1928. 117 p. Price $1.25.

An interesting discussion of the difficulties and opportunities which woman faces in her new freedom in the industrial, business, and professional world, with emphasis on the larger contribution the Christian woman can render both in the home and the business world, provided she has proper training.

The Life and Writings of John Bunyan. By Harold E. B. Speight. New York, Harper & Brothers, 1928. 224 p. Price $2.00.

Among the numerous Bunyan biographies that have come from the press during the past year, this is probably the best. The background of Bunyan's life is clearly portrayed. The political, social, and religious elements that entered into his spiritual struggle are excellently interpreted. The reading of this volume will greatly aid one in understanding Bunyan's religious quest.

The Pilgrimage of Buddhism. By James B. Pratt. New York, The Macmillan Company, 1928. 770 p. Price $3.00.

Here is an interesting story of first-hand contact with Buddhism on the part of a professor of philosophy. The reflections of this volume grew out of two Buddhist pilgrimages. Two purposes prevailed in its preparation: (1) To give an intimate understanding of Buddhism as it is actually lived today, and (2) an attempt to make Buddhism plausible.

We Believe in Immortality. Edited by Sydney Strong. New York, Coward-McCann, Inc., 1929. 193 p. Price $1.50.

After wars have ceased, after the air has been conquered, the old question—"if a man die, shall he live again?"—will still be of universal interest. This book contains replies to that question from one hundred leaders of American life, such as Bishop Manning, Dr. Fosdick, Dr. Cadman, John Dewey, Rabbi Wise, Mary E. Woolley, and others equally prominent. The replies are personal, varied, and brief.

The Great Empire of Silence. By Robert Merrill Bartlett. Boston, The Pilgrim Press, 1929. 60 p. Price $1.25.

Inspirational essays for the Easter season based on three significant experiences of Jesus—Silence, Suffering, and Sacrifice.

SPRING! CHILDREN'S DAY
Sunday, June 9, 1929

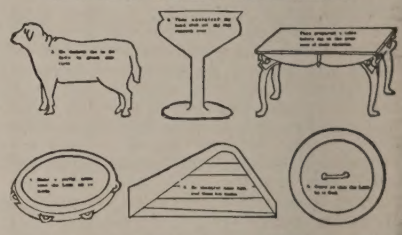
Write for the new Catalogs: Music, Novelties, Pageantry Cards. Accessories for Church and Sunday School

THE HEIDELBERG PRESS. Dept. I., Schaff Bldg., 1505 Race St., Phila., Pa.

Send without charge Complete 1929
—Children's Day Catalog
—List of Daily Vacation Bible School Helps

NAME .....
ADDRESS .....

HANDWORK MATERIAL



EILER'S NEW BEATITUDE SEWING CARDS
The children cut out or sew the designs with the words inside. They are on cardboard in colors. Size 2¾ x 4¾.
Price, 5 Cents per Set of 10 Cards, Postpaid

23rd PSALM SEWING CARDS
A set of ten cards of different colors and designs. Illustrating the different things in this Psalm.
Price, per Set of 10 Cards, 5c

100th PSALM SEWING CARDS
A set of ten cards, illustrating instruments of joy.
Price, per Set of 10 Cards, 5c

EILER'S OUTLINE HANDWORK CARDS
A series of 40 outline pictures to be colored by the child, representing animals, birds, trees of the Bible, on heavy paper.
Only 25 Cents per 100

The greatest value for amusement and instruction ever offered. Size 3½ x 4½.

OUTLINE MAPS
Size 6 x 9 in. on heavy bond paper. This set consists of 4 outline maps as follows: Palestine, Egypt, Roman Empire and Bible Lands of Old Testament.
Price, 25 Cents per Dozen
Samples Free

MAP BIBLE LANDS, O. T. 19 x 27, 75c in Colors

A. H. EILERS & CO., PUBLISHERS
of Church and S. S. Supplies
Bible Maps, Wall Charts and Communion Ware
1324 Pine St. St. Louis, Mo.
Send for our 100-Page Catalogue

STRAIGHT to Your Objective

Through the VACATION CHURCH SCHOOL

More and more, pastors and church school workers are turning to the Vacation Church School as the avenue of effort most productive of worth-while results.

Local leaders have found that more real instruction and training in Christian living is accomplished in five weeks of Vacation Church School than in a year in the regular Sunday School.

The Bethany Vacation Church School Manuals provide teachers with the best helps adaptable to any school.

The highly trained religious leader will be delighted with their strict adherence to the latest accepted principles of teaching.

Untrained teachers will appreciate the complete programs and wealth of detail in the suggestions.

There are three series of four manuals each covering age groups from five to fourteen years.

These co-ordinated courses build Christian character, service, Missions, and citizenship into the lives of the pupils.

Returnable copies of Manuals sent upon request. Price $1.50. Write for free informational booklets.

THE BETHANY PRESS

ST. LOUIS MO.

Books Received

The Child in the Midst. By James C. Breakey. Garden City, New York, Doubleday, Doran & Company, Inc., 1928. 183 p. Price $1.50.

High Adventure: Life of Lucy Rider Meyer. By Isabelle Horton. New York, The Methodist Book Concern, 1928. 359 p. Price $2.00.

The Abingdon Hymnal. A Book of Worship for Youth. Edited by Earl Enyeart Harper. The Abingdon Press, New York, 1928. 352 p. Price $1.00.

Windows into Alaska. By Gertrude Chandler Warner. New York, Friendship Press, 1928. 100 p. Price $.75. Children's Edition.

Songs for Men. Edited by Calvin W. Laufer. Philadelphia, The Westminster Press, 1928. 68 p. Price $.35.

"Even Unto Bethlehem!" By Henry Van Dyke. Charles Scribner's Sons, New York, 1928. 102 p. Price $1.50.

The First Epistle of Paul to the Corinthians. By Charles R. Erdman. Philadelphia, Presbyterian Board of Christian Education, 1928. 158 p. Price $1.00.

Kingdom Stories for Juniors. By Elizabeth S. Whitehouse. New York, Fleming H. Revell Company, 1928. 221 p. Price $2.00.

Stories for All the Year. Every-day Life Stories Religiously Interpreted. By Sara Ward Stockwell. Philadelphia, The Judson Press, 1928. 293 p. Price $1.50.

The New Cokesbury Hymnal. For General Use in Religious Meetings. Music Editor, Charles C. Washburn. Nashville, The Cokesbury Press, 1928. Prices: Single copy, manila, 35c; $30.00 per hundred; Single copy, cloth, 50c; $45.00 per hundred.

The Bible in Graded Story. Volume four—The Silent Builders. By Clara Belle Baker and Edna Dean Baker. New York, The Abingdon Press, 1928. 352 p. Price $2.00.

The English Bible and Its Story. By James Baikie. Philadelphia, J. B. Lippincott Company, 1928. 318 p. Price $5.00.

Peace Crusaders. Stories, Poems, Essays for Children. Compiled by Anna Bassett Griscom. Philadelphia, J. B. Lippincott Company, 1928. 191 p. Price $1.50.

The Boy Who Wanted to Fly. By Arthur Bunce. San Francisco, Harr Wagner Publishing Company, 1928. 200 p. Price $2.00.

When I Was a Boy in Korea. By Ilhan New. Boston, Lothrop, Lee & Shepard Company, 1928. 190 p. Price $1.25.

The latest of the "Children of Other Lands Books."

Well-Nigh 50 Years at the Superintendent's Desk. By John R. Pepper. Memphis, Early-Freeburg Co. 153 p.

The Courtesy Book. By Nancy Dunlea. Chicago, Beckley-Cardy Company, 1927. 128 p. Price $.75.

John Bunyan the Man. By Austen Kennedy de Blois. Philadelphia, The Judson Press, 1928. Price $1.50.

MEMORY WORK AND DRILLS VISUALIZED
by ESTHER WILSON TURNER
Very helpful material for workers with children. Vacation School Specialties.
50 Cents Postpaid
THE EYE-METHOD PUBLISHING CO.
1716 E. 20th St., Oakland, Calif.

. . . . . new
DOUBLEDAY DORAN *books*

For the 5,000 Leadership Training Camps

HEROES OF PEACE
ARCHER WALLACE
Men who fought themselves into immortality. A book to replace our gory heroes of former days by men of a different calibre.
By the same author:
OVERCOMING HANDICAPS
STORIES OF GRIT
BLAZING NEW TRAILS
Each, Net, $1.00

SEX AND YOUTH
SHERWOOD EDDY
"The finest, sanest consideration of the subject I have ever seen," says Dr. Will Durant. Approved by the young people's division of the Council. Net, $2.00

STUNT NIGHT TONIGHT!
CATHERINE ATKINSON MILLER
A handbook of the highest practical use as well as an important contribution in the field of recreation. "A rare collection of suggestions. It is indispensable."
—*Herald of Gospel Liberty.*
Net, $1.50

CHRISTIANITY THE WAY
PROF. JOSEPH B. MATTHEWS
A thoughtful guidance book in the quest of youth for reality in religion, by one intimately acquainted with the problems of modern youth. Net, $1.25

CAN I TEACH MY CHILD RELIGION?
GEORGE STEWART, PH.D.
A commonsense discussion of what can and what cannot be done—a book for the religious education of parents. Net, $1.50

PRAYERS FOR LITTLE MEN AND WOMEN
JOHN MARTIN
This book has established itself throughout the churches as a balanced, sane collection, sound in psychology, winsome in phrasing.
Illustrated, Net, $1.50

SUCCESSFUL STUNTS
KATHERINE FERRIS ROHRBOUGH
Fifty capital stunts for every occasion and need—all of them tested and found good.
Just Published—Net, $1.50

THE KINGDOM OF LOVE
BLANCHE CARRIER

BUILDING A CHRISTIAN CHARACTER
BLANCHE CARRIER AND AMY CLOWES
Clear-cut, definitive courses for week-day schools of religion and daily vacation Bible schools. Already used as texts in over 100 communities. Teacher's Book—Net, $2.00
Pupil's Book—Net, .25

THE QUEST FOR EXPERIENCE IN WORSHIP
PROF. EDWIN H. BYINGTON
A brilliant review of the many forms of worship used in every religion, showing the unity of spirit which prevails.
Net, $2.00

♦ *at your religious bookstore* ♦

The Present Status of Tests and Measurements

(*Continued from page 20*)

sponsibility of an investigator. The Bureau of Research of the International Council of Religious Education may do and is doing some very valuable work in keeping the studies close to practical needs. The revision of the curriculum is at present the big undertaking but each of the departments of the Council has problems, and testing and measurement are vital to every change. The Religious Education Association may encourage and project more theoretical studies, but it has the special advantage of being able to stimulate cooperation between both Protestant and non-Protestant groups of religious workers. It is also enlisting the support of those psychologists, socialogists, educators, and others who are giving attention to development of character and to reforms in the social order vital to the individual. Most Protestant religious educators are members of both of these organizations and what is advanced in one quickly carries over into the other and the friendliest cooperation exists. The *International Journal* will undoubtedly be the organ that brings the results of the findings of research to the majority of the teachers and workers in the Protestant churches and the areas and types of experimentation in which it will be interested will be necessarily limited. Yet as the leadership training work advances more and more teachers, administrators, and supervisors in the local churches will be ready to use some of the forms of testing and measurement.

Some Instruments Now Available

Brief reference will be made to some of the tools now being used and a word of caution will be given to those who have not had advanced training in the use of such. The questionnaire is perhaps the most common instrument used. Too many have the marks of hasty construction and seem to have the prejudiced purpose of proving some hypothesis. Of course such cannot yield scientific results, even if they are collected by the thousand. Most of them have a good many questions that seem quite irrelevant to a reader and they are time consumers. The results are usually difficult to interpret and the subjective factor in the inferences is distinctly evident. The analyzed schedule is a close relative but it serves as a guide in cooperative studies and the finer the unit in the analysis the more objective is the record likely to become. Research Bulletin No. 6,[1] published early this year by the International Council of Religious Education, deals with a method of observing the religious life of growing persons. In it is printed a form for objective observation which has been rather widely used. The writer published an instrument in the February issue of *Religious Education*[1] that aims to stimulate cooperative studies of some of the factors in the religious growth of an individual. Other forms for extending the study of an individual that have been prepared in the department of Religious Education in The Divinity School of the University of Chicago are described by Professor W. C. Bower[2] in an article in the same periodical. Other forms to aid in supervisory work will soon be ready.

Types of Paper and Pencil Tests

In the use of paper and pencil tests, such as the many varieties of the two-choice and multiple-choice tests, we have a limited and largely controlled response. They serve as very good indicators of factual knowledge but they tell nothing of the relation of that knowledge to conduct. Often the latter is the inference drawn. Sometimes these are more intelligence tests than diagnostic of the factor proposed for study. The multiple-choice test often falls between a wrong suggestion and an option that lacks reality or fails to be a live alternative.

The best selection of paper and pencil tests yet devised have been published by the Association Press, several new ones just recently being released. These latter include an advanced and elementary test of religious thinking and two tests of Bible knowledge, one of which presupposes an historical understanding of the Bible. Rating scales are frequently used but their construction is much hindered by the lack of agreement in personality analysis, and also in the analysis of religious concepts, attitudes, and habits. The subjective estimates are somewhat improved by reference to frequent observation records but they are liable to the influence of the halo or the brand. Professor Dimock of Y.M.C.A. College, Chicago, will shortly publish a study on camping that will show the use of daily and weekly report forms in marking rating scales.

Conduct and Attitudes Tests

Conduct tests have values but the reports of Hartshorne and May show their limitations. Further, as Roback in his *Psychology of Character* points out, it is uncertain what conclusions may be drawn from a controlled response in the measurement of a complicated trait. The new type of attitude scale devised by Professor Thurstone,[1] using the technique of psycho-physics, offers a more scientific unit for a scale than heretofore proposed. But in applying this to religious attitudes there is great difficulty in defining the variable to be measured and in discovering significant statements for each point on the scale. However the scale already constructed to measure "Attitude toward the Church"[2] has given very satisfactory results.

Finally in the use of statistics there is a source of large error. Lehman and Witty[3] in a recent article point out some of the dangers. They show how many spurious conclusions are accepted by the uncritical simply because there is a statistical showing of figures in the case. They state that there is no general agreement among statisticians as to the interpretation of data or of the statistical computations of data. Sometimes statistical experts draw diametrically opposite conclusions from the same data, and often a cloak of respectability envelops shoddy mathematics and unwarranted procedure.

Difficulties Cannot Deter

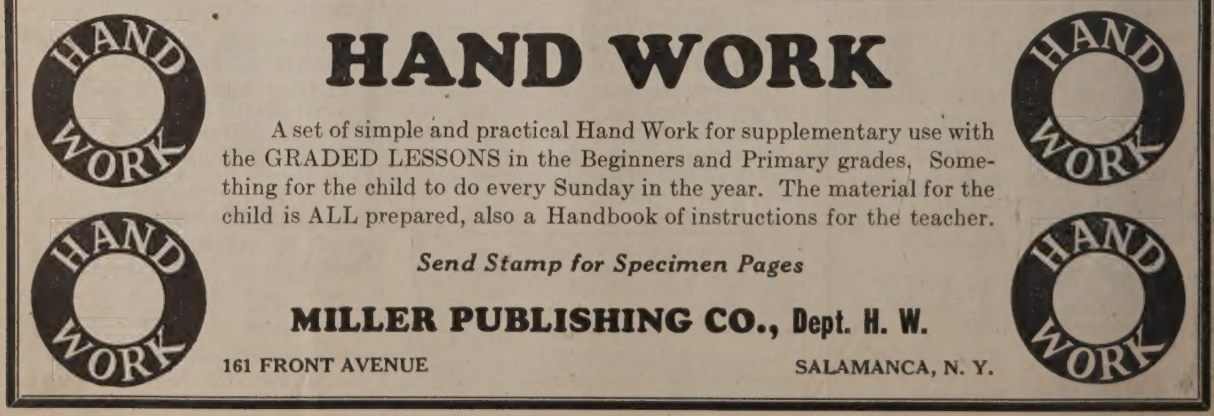
With all the shortcomings that can be mentioned there is no doubt that as methods and tools are refined we shall make progress much faster than by the old zeal without knowledge. The use of what instruments we have by persons trained to scientific accuracy will give us at least some indices. We will be able to evaluate our processes, our aims, and our outcomes with much more real satisfaction than heretofore. The very analysis of what we are trying to do and the careful observation of what we are doing will stimulate better teaching and guide curriculum planning. But we must continually check ourselves lest we generalize and depend too much for our conclusions upon incomplete and inaccurate data. "The very best tests for measuring gain and for diagnosing needs," says Watson who has done as much as anyone in the matter of testing in religious education, "are not paper and pencil tests at all. They are actual observations of conduct. . . . It takes sheer dogged perseverance to keep at the study of any pupil. . . . There is no magic about it. It has none of the hocus pocus of the laboratory. But it gets results." All our instruments in measurement are but aids to observation, and attempts to make the observations more objective so that others may cooperate with us. There is no substitute for personal observation. The meaning of measurements are only significant to those who have first hand acquaintance of persons and their problems and who have had religious experiences and who are able to enter into the experiences of others.

[1] *Life Experiences and the New Curriculum, A Guide to Objective Observation*, 1929.

[1] *Religious Education*, February, 1929.
[2] Ibid.

[1] *American Journal of Sociology*, January, 1928.
[2] *Religious Education*, April, 1928.
[3] *Journal of Experimental Psychology*, March, 1928.

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
ROOM 310 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.


HAND WORK
HAND WORK
HAND WORK
HAND WORK
HAND WORK
A set of simple and practical Hand Work for supplementary use with the GRADED LESSONS in the Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is ALL prepared, also a Handbook of instructions for the teacher.
Send Stamp for Specimen Pages
MILLER PUBLISHING CO., Dept. H. W.
161 FRONT AVENUE
SALAMANCA, N. Y.